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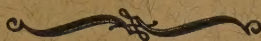
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A Quarterly Magazine

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Volume IX

APRIL, 1940

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Editorial Notes

WE HAVE JUST been reading a poem by Richard le Gallienne, published in the London *Chronicle*, nearly forty years ago. Whether it has ever been printed elsewhere since then we do not know. It has, however, a startling application at this time, as we think of Poland and Finland and Czecho-Slovakia; and it might well be recited with strong effect by those who make speeches or sermons on present conditions. The first eight lines read as follows:

The cry of the little peoples went up to God in vain;
The Czech and the Pole and the Finn and the Schlezwig Dane;
We ask but a little portion of the green and ancient earth,
Only to sow and sing and reap in the land of our birth.
We ask no coaling stations nor ports in the China seas;
We leave to the great child nations such rivalries as these.
We have learned the lesson of time, and we know three things of worth:
Only to sing and sow and reap in the land of our birth.

So the poem goes on, in swift heroic measure, to plead the cause of the "little peoples," whose claims to a meager portion of this great earth have been so wantonly abused in recent days.

* * *

IT HAS BEEN said that the Christian Science folk are without doubt a quiet, kindly and comfortable group, and above the average in intelligence and vision. They persist, as many other religious groups in America, such as the Dowieites, the Schlacterites and the Russellites have failed to do, because they represent a distinctly higher grade of intellectual life.

This may be true, but in our day a new group, in some respects of similar type, has been growing and enlarging its influence. We refer to the Humanists.

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WE RECENTLY read a lengthy and illuminating article which sought to show that almost all of the great leaders of men, apart from steel-clad warriors and outstanding pessimists and "grouches," have been humanists. The poets, philosophers, litterateurs and statesmen, the Reformers, the chiefs of the Renaissance, all of the modern workers for the social good, and most of the inventors, explorers and scientists, besides all liberal ecclesiastics, have belonged to this class. Socrates was a Humanist; and his disciples, whether they were realists or idealists in their philosophical attitude, were also Humanists. Not only one big Erasmus but also a thousand little Erasmuses may be counted. All of the Comptists or Positivists of the last century, for instance, including such persons as George Henry Lewes, Harriet Martineau, George Eliot, Frederic Harrison, and John Fiske, were enamored of the name. So the term is large, rotund and fascinating.

* * *

HUMANISM, BASICALLY, is the substitution of human culture and the service of man, for religious culture and the service of God, as life-motives. This is a very generic rather than an exact and specific definition, but it embodies the motivating element in all Humanism, ancient, mediæval and modern.

At the moment of writing we think of two objections to Humanism which we believe that a Christian thinker may make, in legitimate fashion. One of these is definitive, the other practical and in the interests of a constructive system. We have space only to mention these, not to argue them.

* * *

IN THE FIRST place, then, modern Humanism, having banished the idea of God, as the Primary Force and the Directive Agent, in all human affairs, naturally faces the question of Jesus. It regards Jesus as the "incarnation of the noblest ideals of the total conscious and subconscious mind of humanity." This is insufficient; it fails quite completely to define Him. The Christian looks upon Jesus as the in-

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carnation of Almighty God, and gives abundant reason for this point of view.

In the second place Humanism so exalts the cultural element that it obscures the service element. The book entitled, *A Free Pulpit in Action*, contains an address on "The Advance in Humanism" by Dr. John H. Dietrich, described as "the leader of the Humanist movement in American churches." In the customary discussion period following the address one member of the audience asked the pertinent question, "Will you sum up some of the *deeds* of the Humanists? What is your church doing?" Dr. Dietrich made answer: "My church is not doing much of anything from the standpoint this gentleman has in mind, in the way of some definite social purpose, such as helping the poor, relieving the sick, etc. We are engaged rather in the process of adult education, and as a sort of central power house to inspire our people toward every kind of human endeavor. We have very little interest in dealing with the surface difficulties of life. We are rather interested in reconstructing life where those things will not exist." Perhaps unwittingly the speaker in these words set forth one of the chief weaknesses of Humanism, in contrast with the Christian system. It sets "processes of education" in place of deeds of mercy. It is cultural but does not soil its hands with service. It is theoretical, not practical.

* * *

DURING OUR VISIT to the Orient two years ago we had the privilege of a lengthy conference with a Presbyterian missionary, in his residence in Bangkok, the capital of Siam. He told us what we had not known before, that the Baptist Church, in the heart of the city, was the first Protestant church to be established in the country and Kingdom of Siam, and indeed in all of Eastern Asia. It is also the oldest Chinese Baptist Church in the world, the mother church of all the Baptist work in China proper.

This church was founded through the efforts of Rev. John Taylor, traveling overland from Burma in the year 1833. The dedication of the new Sim Liang (meaning Fel-

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lowship of Hearts) Chinese Baptist Church was a fitting crown to the nearly forty years of service which Dr. and Mrs. A. F. Groesbeck rendered to the Chinese people. The old building had grown withered and feeble but the erection of the beautiful new chapel seems to have brought fresh life and vigor to the membership. At the dedication ceremonies the American Minister to Siam expressed the hope of all present that the church will grow in spiritual welfare, and as its numbers and influence increase, that the long-proved devotion of the members to the cause of Christ may remain steadfast.

* * *

IT SHOULD BE added that this new building is strategically located on one of Bangkok's principal thoroughfares. It is a two-story structure with a flat roof, on which one can easily visualize in days to come a kindergarten playground, an open-air adult education program, or an evangelistic meeting. The worship hall occupies the second floor. With a seating capacity of 500, it is the largest public auditorium in Bangkok. On three sides are wide verandahs. A spacious platform with baptistry and robing rooms occupy the fourth side. At the rear of the platform, set in the window of red glass, is a cross, flanked on either side by the Master's Great Commission written in Chinese letters. The lower story is planned for social service activities including schoolrooms, social hall, kindergarten, office and committee rooms. The free clinic and reading room are housed in a small building by the compound gate, which it is hoped can soon be enlarged to house a more adequate dispensary. On the far side of the compound enclosure is a two-story building which provides two more schoolrooms, and living quarters for the pastor and other workers. In front is a much needed playground. Altogether it is a splendid and serviceable plant.

* * *

A DISTINGUISHED Chinese layman, President Francis Cho-Min Wei, of Hua Chung College in Wuchang, recently visited the United States and lectured at various col-

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leges. Brilliant scholar, profound philosopher, devoted Christian, he has made a strong impression wherever he has spoken. Speaking as a lay preacher in fashionable Grace Episcopal Church in New York, he said: "Will China become more fully armed and organized, or will China come to coöperate in the Christian spirit with the rest of the world? Has Christianity the power to conquer China? We must remember that *Christianity is a universal religion and cannot be kept to one section of the human race*. China is just as much in need of it as the West. Christianity cannot have full expression unless all nations are in its fold."

* * *

DURING A VISIT to Yale he spoke to the students and summarized the present religious situation in China as follows:

"The three ancient religions, Taoism, Buddhism, Confucianism, are losing ground in China. One-quarter of the human race is at the crossroads wrestling with its own destiny. China's most difficult problem is not political or economic. The problem of gravest concern is whether the spiritual forces in the country are sufficiently strong to direct and mold the political and economic development during the next thirty years. When Jesus is known to the Chinese in His own light, He will surely be hailed by them as their Messiah."

Many American Christians have lost enthusiasm for making Christ known to the ends of the earth. It should be humbling to them and yet heartening to hear from an Oriental whose own land is in sore distress, such ringing testimony that Christ belongs to all men, and that Christianity can reach its fulness only when both the East and the West acknowledge His Lordship and live His way of life.

* * *

IT IS WELL for us to consider thoughtfully the words and the careers of such men as President Cho-Min Wei, whose devotion has matched their ability. In the midst of problems and difficulties of an extreme type they have held themselves true to truth and zealous for honor. It is vastly

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encouraging, in these days of terror and war and wastage to know that there are, as there have been, these men of integrity, divinely called, and standing in places of vital power.

* * *

ANOTHER INSTANCE at once suggests itself. Masaryk was the hero of Czecho-Slovakians, and rightly so. When his resignation was accepted, not long before his death, the President of the Chamber of Deputies said: "We have said farewell only to Masaryk the president, not Masaryk the man. Though no longer our president, he remains the head of our national family. His years have been ascending years because he has kept his faith in God and man, and in the cause of democracy for which all his life he has labored."

* * *

TODAY'S MORNING paper contains the most recent report of the American Federation of Labor. This report states that the total number of the unemployed in America for the month of February was 10,572,000. A second public estimate fixes the number at 11,650,000. Another report, published in the same daily paper, shows that, in the single State of Pennsylvania the number of persons on relief had reached the amazing total of 153,479. This number, on the regular relief rolls in a single state, was costing almost one and a half million dollars per week. As it is in Pennsylvania so it is all over our country. The Roosevelt depression is the longest and hardest in our entire American history. It is doubtful whether even the Pope of Rome and his dictated rule can deliver us, although the Administration bows to him and fawns upon him in these strange days. Quite incidentally, also, it may be mentioned, that the national debt, on account of the vast extravagance and waste, and the wild experimentations of the neurotic "brain-trusters," has now almost reached a total of forty-five billion dollars. Certainly no civilized land ever before witnessed such mad maneuverings. Is our country to continue in this fearful condition for another four years? We wonder!

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AS CHRISTIAN MEN and women, with minds in perplexity and hearts in a state of anguished confusion, regard the world situation, and observe its rages and furies and malicious hatreds, it is natural to ask what can be done to restore sanity and to bring to pass righteousness and peace. It is easy to say, as orators and preachers have constantly been saying, "Christianity alone can remedy all of the iniquitous evils and abuses." But, for all ordinary Christian people, humbly and honestly doing the work of today and planning the tasks of tomorrow, there is also most surely required a staunch living of the Christian life, in its individual relationships. In other words, each person should seek, more resolutely than ever before, to exhibit the reality of the true faith, rebuking sin without fear, and showing forth grace and love. This seems to us to imply, just now especially, the hearty exercise of a broader sympathy, a larger faith and a clearer vision.

* * *

EGYPT IS RICH because the Nile overflows its banks. The world becomes rich through the ministry of overflowing hearts. True love knows no limits. Its symbols are not sealed houses, walled cities and hermit nations, but the ocean, the air and the sunlight. The dew refreshes weed and flower alike. The rains descend upon the evil and the good. The sun shines on the unjust and the just. The man of sympathy goes forth into the world to seek and to save, to help and hearten, wherever he can win the chance.

Sympathy is positive, and the positive qualities are the productive agencies the world is needing. The priest is a fruitless force; he is not needed. The Levite is an offence; he embitters and destroys. The Good Samaritan is the needed force; he sanctifies life; he is the true regenerator.

The broader sympathy is the Christian ideal. The narrower sympathy bids us love those who love us, and give to those who may reward us. Christ's compassionate nature has an infinitely wider sweep. He was the great Teacher and the great Physician, but He was also the great Sympathizer. Indeed it was His spirit of vast sympathy which in-

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spired Him to teach and impelled Him to heal. His was the love that knew no bounds. He looked with pity on a dying world and so He died to save it.

The difference between Christ and the lawyer who argued with Him was a difference in the interpretation of the term "neighbor." To one it meant the man of like race and religion who lived next door. To the other it included also the man at the world's end. And this is the whole difference between formal and vital religion, between pagan cults and the Christian faith, between the higher human order of things and the divine order. The story of the Good Samaritan is Christ's definition of the eternal life in man. The priest and the Levite knew the law; the Samaritan lived the life.

The broader sympathy *gives up*. It is essentially a generous spirit. The man in the parable gave up three precious things for the sake of a stranger he had never seen before. He gave up time, to relieve his pain; labor, to bear him to a place of safety; money, to secure attention to his needs and a home till health returned. Sympathy sacrifices. Its meaning is "to suffer with." John Howard's heart sorrowed with the hearts of the prisoners of Europe; so he gave up the pleasures of life that he might better the condition of these helpless criminals. So through the whole grand history of missionary devotion. Sympathy without sacrifice is a bodiless sentimentality. Sacrifice leads the way to permanent character-values. The stately temple of perfection is entered by the door of sacrifice.

The broader sympathy *gives out*. It involves service as well as sacrifice. The two qualities are bound up in one blessed bundle. The good Samaritan worked hard. He had a desperate case on hand. The man was suffering, naked, weak, homeless, thirsty, penniless, helpless. His rescuer fought the battle of the strong to save him. And he succeeded! Here was no airy sentiment but practical service of the best sort.

Christ demands of us all or nothing. The Christ-centered life is utterly self-regardless. Robert Louis Stevenson once

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visited the leper settlement on a Pacific island. He dreaded going, but the people's misery melted his heart. He mingled with them and cheered them with kindly words. "But one thing," he said, "I could not do. I could not give them my hand." When Jesus met repulsive and diseased outcasts He "put forth his hand and touched them," and they were healed. This is the test. The broader sympathy is the hand outstretched, wherever there is need.

* * *

THEN THERE is the glory of the larger faith. The larger faith is a *living faith*. It is far more than belief in a doctrine, confidence in a ritual, acceptance of a creed. To the larger faith "nothing is impossible."

Life is not a straight, smooth, automobile highway. Life is a tangled maze. Its paths are devious, confusing. It is a forest, full of thickets and undergrowth. It has blind trails and false trails. "If ye have faith!" The "if" points along the faith trail.

The larger faith is a *quiet faith*; it is trustfulness. The sea birds rest on the crest of the wave, in the midst of the turbulent ocean. They rise and fall and rise again; they ride safe and unafraid. So the true soul rests serenely in the very vortex of life's stress and tempest. "The rest of faith," "The life of trust," are phrases which express this state. In our Christian life we know nothing of the far-seeing plans of the Almighty. We know that we are in the keeping of One who "slumbers not nor sleeps." So faith cries, "Where He leads I'll follow." We just trust and obey.

The larger faith is more than this, however. It is an *energetic faith*; it is earnestness. We need the spirit of trust; we need also the spirit of power. A daring, a dauntless vigor, must mark the fighting saint. He must have the courage of his convictions, and in order to have this he must have convictions. Now convictions are not for sale in every market. They are not lightly won. In the midst of the futile, sordid, self-seeking lives of the multitude, the man of mighty convictions stands forth, a king amongst his

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fellows. To him an infinite mystery has been revealed. He belongs to the priesthood of the undying race, an elect soul.

How many things, great things, great truths, do we believe with all our being? The things we are not sure about, our guesses, opinions, casual judgments, we can count by hundreds. But concerning how many matters have we reached real and unalterable certainty? We need to form convictions. We need stakes to which we can tie our frail craft when storms arise; lights to pilot us across the treacherous moors; guides to whom we can bind ourselves in climbing dizzy heights. Today, as never in the world's history before, the call is for men of steady and tremendous convictions.

* * *

Further than all this, the larger faith is a *working faith*; it is faithfulness. Faithfulness is faith's crown. Genuine faith objectifies itself in right conduct, in spiritual activity. Faith is the root; faithfulness is the fruit. He who has looked into the face of Jesus Christ, believingly, is quick with holy desire to interpret Him to others. "This is the victory which overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God."

With the broader sympathy and the larger faith, however, we must seek also the clearer vision. The clearer vision is the vision of Christ. It is also the vision of life and the world through His eyes. It is the look toward Christ and the look with Christ. In the "Pilgrim's Progress," Christian and Hopeful, from the heights of the Delectable Mountains, beheld afar the glory of the Celestial City. So they were girded with strength for their journey.

In our day-by-day life we need the long look, the eyes uplifted to the hills, the revealing vision. Such experience gives us the right perspective. It bids us value Truth above Facts. Men say, and the spirit of this practical age is ever crying, "Give us the facts, all the facts in the case!" But the fact, and the collocation of facts, can never find the se-

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cret chords, or wake the deep and moving melodies of life, which respond in rarest music to the kindly touch of truth. Truth is fact glorified. Facts are dead; truth lives. Facts come by investigation and research; truth is an inspiration. Both are necessary, but while facts are our servants, truth is our master. The fact has no past and no future; truth is eternal.

He who knows the Lord Jesus Christ is not simply a toiler amongst facts. His is a richer inheritance. Truth is personal; and He who said "I am the truth" said also, "When he the spirit of truth is come he will guide you into all truth, he shall glorify me, for he shall take of mine and shall show it unto you." So the believing Christian has become a new creature in Christ Jesus. The spirit of truth controls him. Martha was a woman of facts, busy amongst them, immersed in them. Mary was a woman who eagerly sought and received the truth. She chose the good part which could not be taken from her.

Again, in the light of the clearer vision, we learn to value character above talent. He who hopes and loves, who ministers to others, who reverences high things and rejoices in hard tasks, who "follows the light and does the right" is always greater than the man who thinks and plans for personal success. "He that ruleth his own spirit is better than he that taketh a city."

Facts are dead; truth lives and is personal; worth reveals the complete person, the perfect model. George Matheson, looking forward to a brilliant career, was smitten with blindness. Yet, though his natural eyes were veiled, the eyes of his soul opened toward God. So we have his wonderful *Studies in the Portrait of Christ*, and his noble hymn, "O Love that wilt not let me go!" He gained the clearer vision.

As we thus consider character-values we come to discern that element which renders character permanent and productive. It is the life of the eternal in the soul of man. So the clearer vision prizes the divine life beyond all material possessions. Truth and character become royal gifts when

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the spirit of God irradiates and sanctifies them. This fullness of life is born through obedient fellowship with the Redeemer.

Saul of Tarsus had manifold dreams of power in his earlier years. He had seen many things. But in later life he felt that he had seen but one thing. The vision on the Damascus Road had conquered him. "I have seen him, and to me to live is Christ." This is the supreme endowment, "Christ in us, the hope of Glory." This is "the Vision Splendid." This is the wondrous illumination and inspiration that all of us, as Christian believers, are needing beyond all else, today.

The Challenge of New Testament Study

BY PROF. EDGAR JOHNSON GOODSPEED

THE work of the past forty years has resulted in putting in our hands, or at least within our reach, what we may fairly call a new New Testament. This New Testament is historical instead of controversial. When I published a new translation of the New Testament a few years ago I was amazed to read in both secular and religious papers that no one could have any purpose in doing such a thing except to promote his own peculiar views. This was a most revealing remark, for it showed at once the only use which those who made it could imagine for the New Testament. To them it could only be, as John Locke long ago put it, a great magazine of artillery wherewith to defend themselves and fall upon others. In letting the New Testament be thus degraded from its own high levels to serve the uses of partisanship, all parties have been in greater or less degrees at fault, and it is not strange that its religious values have been dimmed and often quite forgotten.

In place of this old controversial New Testament recent years have given us a historical one—a New Testament rising out of the life and problems, the struggle, faith, and aspiration of the early church, a life and faith so wonderfully rich and stimulating for our own religious experience.

For the old New Testament made up of independent verses which might be gathered at random from here and there and pieced together into what was supposed to be truth, we now possess an organic New Testament; a collection of books to be read and understood as units, the parts of each of which must be read in the light of the whole if we are to form any just conception of its message. And instead of the old New Testament cast in language so antique as to be almost foreign, and unintelligible without a commentary, the modern-speech translations, whatever their

literary shortcomings, have given us a New Testament that can be actually read and understood.

More specifically, the Greek papyri have revealed to us, as though in a flash of lightning, the true character of New Testament Greek as colloquial. A new grammar and lexicography have emerged, relating it to contemporary Greek instead of to that of five centuries before. The study of the New Testament canon has become a study of problems instead of a merely descriptive discipline. With the realization that we must learn what the New Testament writers meant to say before we insist upon our complete agreement with them, interpretation has begun to come into its own. The religious background of Christian beginnings, both Greek and Jewish, has come to light. Few fields of study have, in fact, shown greater advance in recent years.

To mediate this new knowledge, this new New Testament, to the Christian and to the educated public—this is the great task in which we must take our share. One of the tragedies of the hour is the ignorance of the New Testament on the part of otherwise educated people. This would not matter so much if they would let it alone, but that is just what they will not do. Essayists, journalists, educators, reformers, and reactionaries—all insist upon dealing with the New Testament. If one seeks to correct them, one simply does not know where to begin. Certainly neglect of the New Testament as a subject of serious study is a poor preparation of young men and women for life in a world in which the New Testament is so active and potent a present force.

There is a wide and insistent clamor, in organs as far apart as the *Hibbert Journal* and the *Chicago Tribune*, that the New Testament is influential in proportion as it is not understood. This was admirably answered long ago by the great Erasmus: "As though the strength of the Christian religion lay in men's ignorance of it," said he. But, whatever the consequences, let the New Testament be understood!

The New Testament is, moreover, coming to be studied

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in the light of other early Christian literature, and as a part of it. The total neglect of that literature on the part of most of us has left the Christian public at the mercy of crude impostures of all kinds. An intelligent group of American lawyers recently came across the Acts of Pilate, and supposed they had found a new and important source for the trial of Jesus. Absurd reprints of antiquated works under grossly misleading titles like the "Lost Books of the Bible," very widely advertised, play upon the general ignorance. Not long ago a learned journal published an argument to show that the Revelation of John was written by Chrysostom toward the end of the fourth century; although one of the most famous of literary controversies was that raised by Dionysius the Great, a century before Chrysostom was born, about the authorship of that very work. A recent work on the Acts remarks that Epiphanius is the first Christian writer to give a list of the Jewish sects, although as a matter of fact both Justin and Hegesippus had given such lists two centuries earlier.

Ignorance of early Christian literature also leaves us at the mercy of the flood of modern apocrypha. A girl at an eastern school reported to her parents her satisfaction in hearing the Aquarian Gospel read in its public exercises. A professor in Iowa has been reading "The Crucifixion, by an Eye-Witness" over the radio, doubtless in all good faith. Other crude modern fictions like the "Confession of Pontius Pilate" prey upon the uninformed. The only protection against this tide of current religious fiction is the study of the genuine remains of early Christian literature.

But the freedom so splendidly won for us was for more than this. We must raise the banner of Research again before every new generation of students, and remind ourselves that here, at least, we have no other right to be. My mind goes back to the opening days of the University of Chicago, when we were few indeed in numbers, but everyone, student or professor, was absorbed in writing a book or solving a problem. Who is sufficient for these things?—To take it upon himself to raise the cry of Research? Yet this hour

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and occasion demand it. All our work is done frankly in the spirit of investigation. Some of us remember some words spoken before the Doctors' Association by our great biologist, Professor Whitman, when he retired. Inquiry, he said, is no strange, abstruse process, alien to the normal man; it is simply the natural, instinctive activity of the human mind from childhood up; discouraged as troublesome at first even by the most patient parent, and too often dulled and conventionalized by common educational methods, and needing only to be reawakened, disciplined, equipped, and directed. The finest thing about a true university life is that we are not professors and students, but fellow-adventurers in the quest for truth, with a great faith in the possibilities of serious and candid inquiry. What a splendid democratic fellowship! What results can come of it! And what a field for such activity is the New Testament!

It is a familiar fact that the manuscripts of the New Testament are vastly more numerous than those of any other work of prose. The manuscripts of its early versions are more and more coming to light. The discovery of a whole library of Coptic Christian literature a few years ago and the finding, in 1923, of a fourth-century Coptic Gospel of John are illustrations from a single field. The textual task is in fact so great that it is beyond the powers of any individual scholar, and must be a coöperative work to which a large group of students must contribute. The men and women who are to do this work must be trained through actual experience with ancient manuscripts.

With what eagerness the student attacks a New Testament manuscript that has never been examined in detail by competent hands! Here the necessity of materials to research becomes apparent. American universities are notably, indeed notoriously, poor in such materials. It has been imagined that while the physical sciences, of course, require materials, in the humanities research can be conducted without them. Fortunately one university, Michigan, has escaped from this delusion, and by its splendid acquisition of the New Testament manuscripts in the Burdett-Coutts

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collection has pointed the inevitable way to the rest of us and, it is to be hoped, broken the spell and opened the eyes of university administrators.

It is natural that it is from adjacent fields of study that new outlooks upon the New Testament itself are obtained. So Deissmann, forty years ago, picking up a newly published papyrus document, at once perceived its resemblance to the language of the New Testament and was led to discover the colloquial character of New Testament Greek. The papyri are still of more interest for the New Testament than for anything else—for text, lexicography, grammar, ancient religion and life. And here again Michigan has led the way. By its wise and liberal purchase of a great papyrus collection a few years ago it provided its Greek department with materials for years of research and publication and possessed itself of the oldest considerable manuscript fragment of Christian literature known to be extant—sixty-two pages of the Shepherd of Hermas, copied in the middle of the third century. Think of it! Not in the Vatican; not in the Bibliothèque Nationale; not in the British Museum; but in the University Library at Ann Arbor this unique relic of Christian antiquity lies.

And this strange fact, that the Ann Arbor Hermas outranks in age any known fragment of the New Testament itself, brings with it a hint of the ancient importance of patristic literature. We have seen how in recent years the New Testament has emerged from its former isolation and become related again with early Christian literature, of which it forms a part. These years have also been most eventful and fruitful in research in this field. One long-lost document of early Christianity after another has been discovered. Since the finding of the Teaching of the Apostles in 1881, there have come to light the Diatessaron of Tatian, the Revelation of Peter, the Apology of Aristides, the Acts of Paul, the Odes of Solomon, the Demonstration of Irenaeus, and the Epistle of the Apostles, besides many a fragment of lost gospels, such as those that make up the Oxyrhynchus Sayings of Jesus. This new wealth of ma-

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terial, in bulk actually comparable with the New Testament itself, comes to us from that obscure and debatable realm of the second century, on which light is so greatly needed.

Some of these discoveries were the fruit of costly and precarious excavation, but most of them came from intelligent purchase or library research.* The years before us will be no less productive; but are we to have any part in this work of discovery? If universities and seminaries can send abroad, year after year, men trained to search and authorized to buy, we may. Already a beginning in this direction is being made.

It is time to recognize that in the humanities, as in the physical sciences, research requires materials. Humanism began with the finding and printing of old forgotten treasures of literature. It was Erasmus himself, the prince of humanists, who first published the Greek New Testament in print. There is indeed plenty of humble, patient, fundamental—unremunerative—work to be done, such as the making of collations of manuscripts and of concordances of ancient texts long since published; and of this we must assume our share. And here applies that word of Chrysostom's which so appealed to Sir William Osler: "Depart from the highway and transplant thyself in some enclosed ground, for it is hard for a tree that stands by the wayside to keep her fruit till it be ripe."

But it would be false humility to disclaim all hope of sharing in the higher work of discovery. Rich rewards of achievement await the university that perceives the necessity of materials to research in the humanities as well as in the physical sciences, and sees that we must either send our men to the materials, or bring the materials to them. One American university has commissioned a great dealer in manuscripts to buy for it everything biblical or patristic that he can find earlier than the fourteenth century. The success of tactics so magnificent can hardly be doubted.

* It is an eloquent fact that a few years ago a sixth-century purple Gospels with exquisite miniatures was offered for sale in the window of a bookshop in Orleans, no less a treasure than the Sinope Gospels. A French officer, we are told, had picked it up at Sinope and used it to keep dried plants in.

CHALLENGE OF NEW TESTAMENT STUDY

But of course the chief province of New Testament study is the New Testament itself. Here, at first sight, everything seems to have been done. Yet it would be almost nearer the truth to say that everything remains to be done. The several books of the New Testament have never been adequately examined in their literary and historical relations to one another. And as for interpretation, it is enough to point out that in English, certainly, we are still without competent commentaries on the two greatest books in the New Testament. In particular, we have not yet fully appreciated the value of these several disciplines taken together—text, canon, interpretation, literary and historical criticism, and contemporary Christian literature—for the problems of the New Testament itself. To reëxamine the New Testament in the light of the world's new knowledge must, in each new generation, be the work of New Testament scholarship, and to evaluate afresh its unique worth to human life and to the human heart.

When I rose some years ago from the task of translating the New Testament, after a close and continuous living with it such as perhaps falls to the lot of few men, it was with two deep impressions: one, its emotional intensity; the other, its moral elevation. The New Testament is a great voice uplifted in our generation for the things of the spirit and the life of goodness and love. Does it not need that voice? Was it ever needed more?

As one that for a weary space has lain
Lulled by the song of Circe and her wine
In gardens near the pale of Proserpine,
Where that Ægean isle forgets the main,
And only the low lutes of love complain,
And only shadows of wan lovers pine—
As such an one were glad to know the brine
Salt on his lips, and the large air again,
So gladly from the songs of modern speech
Men turn, and see the stars and feel the free
Shrill wind beyond the close of heavy flowers,
And through the music of the languid hours,
They hear like ocean on a western beach
The surge and thunder of the Odyssey.

So wrote Andrew Lang of Homer, and so we may think of the New Testament. In an age so desperately eager for

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vulgarities old and new, real or imaginary—above the literary miasmas of the day the New Testament rises like some splendid mountain-mass, serene and stupendous, even though rugged and difficult; towering above the mists and above the clouds, too, with promise of pure air, far vision, and lofty fellowship in its heights and depths.

To point men to those heights, and in research to explore those depths—this is the challenge of the New Testament. The men and women who respond to it will have good companionship along the way; with scholars like Harnack, Loisy, Moffatt, Scott, and Bacon; and fathers like Augustine, Chrysostom, Eusebius, Cyprian, and Justin; and, best of all, a growing friendship with John, Matthew, Paul, and Jesus.

Theology in Scotland

BY DR. AMANDUS WILLIAM LOOS

THE popular mind continues to think of Scotland as the land of heather and Highlands which produced "Bobbie" Burns, Sir Walter Scott, and Thomas Carlyle. It is the north country out of which during the last war came those formidable warriors in kilts who on the Continent were dubbed the "ladies from hell." It is a district which many Americans consider an adjunct of England where dour people try to compensate for a beastly climate by manufacturing jokes which travel round the world.

But to readers of such books as Sir James Barrie's *The Little Minister*, Scotland is regarded as a place where everybody regularly attends church, where Calvinism continues to flourish, where every clergyman must meticulously watch his theological p's and q's in his sermons, lest at the conclusion of the service he be brought to task by a layman who has ferreted out some hidden or overt heresy in the preaching of the Word. To some extent at least the picture is not untrue, and Scotland may be esteemed as a land of redoubtable theologians.

A considerable emphasis is laid upon systematic theology in the Scottish divinity schools. In the curriculum at New College (the theological school at the University of Edinburgh), training in theology begins in the first year of the course and continues through the third. Dr. John Baillie, only recently returned to Edinburgh after teaching a number of years in Canada and the United States, teaches a required course in theology for the men each year. First year Divinity (one term) is a course in orientation where two questions are raised: what is the true theological point of view? and what is the nature of revelation? In the second year the students take a course in Eschatology (one term). During the senior year a five-hour, two-term course is given, one term being devoted to the consideration of the Christian Doctrine of God, the other of Christian An-

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thropology. Other terms during the three years are filled in by Dr. G. T. Thomson, well-known translator of Barth, who teaches "dogmatic" Theology.

In a general way students at New College were divided into followers of Baillie or Thomson. Among the former were those theologs more philosophically inclined who were especially interested in finding an apologetic for the Christian faith which could stand shoulder to shoulder with any tendency in contemporary thought. The Thomsonites were Barthians, often men from the Highlands who adhered more closely to a strict Calvinism than the others.

Many friendly battles of wits took place between these two groups, encounters which often came into the open at the meetings of the Theological Society. The interest in subjects strictly theological among students may be noted from a perusal of the following program of the society for 1938-9. Meetings were fairly well attended.

Symposium: "Miracles."

Address and discussion: "The Doctrine of the Fall."

Address by Honorary President, Dr. J. H. Oldham.

Discussion: "The Sacrament of the Lord's Supper."

Debate: "That Society Is Always Immoral."

Symposium: "The Word of God."

Symposium: "Divine Providence and World Events."

Symposium: "The Divinity of Christ."

To gain background in theology, I found it most useful to audit all of Professor Baillie's courses for undergraduates, as well as to take the various postgraduate courses offered. Thus I sat through some sixteen term-hours of theology in the regular seminary course, as well as eight term-hours of postgraduate theology, all taught by Dr. Baillie. In this way I was able to gain quite a thorough insight into his system of theology,—a rich experience indeed.

One of the most significant contributions of Dr. Baillie to my own thinking was his treatment of the so-called *Ich-Du* philosophy. Among contemporary writers this philosophy has been developed by Martin Buber in his little book entitled, *Ich und Du*, which was excellently translated by an Edinburgh student about two years ago and bears the

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English title, *I and Thou*. An Austrian, Ferdinand Ebner, really anticipated Buber in working out this philosophy, but none of his books has been translated.

The first Christian thinker to develop the *Ich-Du* idea was Frederick Gogarten, whose most recent writings are somewhat derogated by Anglo-Saxons because of his leaning to Naziism. (Reinhold Niebuhr has said that Gogarten "applies his philosophy in terms which lead him to a feudal ethic which has no possible significance to the Anglo-Saxon world.")

Professor Baillie pointed out that in the early years of the century, before the war, philosophers seemed to have arrived at a sort of blind alley, as if they had come to the end of their problems. But the investigation of our knowledge of one another has opened a new philosophic vista to thinkers throughout the world. This investigation has been carried on by the *Ich-Du* thinkers. This stream of thought, which had its rise in Kierkegaard and later (independently, I think) in Ebner and Buber, has been carried on in philosophy by such men as Martin Heidigger, Karl Jaspers, Eberhard Grisebach, and Jean Wahl; in theology, by Gogarten, Karl Heim, Karl Barth, and Emil Brunner. Paul Tillich, to be grouped with those other thinkers, speaks of himself as standing on the borderland between philosophy and theology.

Among English-speaking thinkers a movement can be traced which is independent of but moving in the same direction as this Continental trend of thought. Among the names to be mentioned are Cook Wilson, Samuel Alexander, C. C. J. Webb, Norman Kemp Smith, H. H. Farmer, and (in the United States) William Earnest Hocking. Two important lectures, reprinted from the Proceedings of the British Academy, which deal with the subject are Webb's "Our Knowledge of One Another" and Kemp Smith's "Is Divine Existence Credible?" In the opening paragraph of his lecture, Professor Webb speaks of a "not uncommon failure to realize that the problem presented by the mutual recognition of persons is of no less philosophical impor-

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tance, no less primary and relatively independent than those of self-consciousness and of perception; that it might even be plausibly contended that this mutual recognition is presupposed by self-consciousness and by perception of the external world; and that, though this thesis should turn out to be untenable, yet that light may be thrown alike on our self-consciousness and on our perception of the external world by a study of that awareness of other persons which we enjoy in our experience of social intercourse." Buber's book and Webb's lecture give the best brief introduction to the subject.

The chief thought in Buber's *Ich und Du*, in Grisebach's *Gegenwart* and in the Anglo-Saxon writing on the subject (as Baillie explained it and as the brief quotation from Webb suggests) is that philosophy of the past has concerned itself chiefly with two problems, the I-it and the I-me relationships: that is to say with our knowledge of things and of self. The I-thou relationship, referring to our knowledge of other minds, has been neglected or at best made subsidiary to and dependent on our knowledge of things and of the self. The argument from analogy was used; and it has been claimed (from Descartes and Berkeley onward) that we derive knowledge of other minds by inference from our knowledge of the external world and of ourselves.

Grisebach is seeking a reality which sets a limit to our own subjectivity. He finds it not in the material world, which he does not consider to be objective, nor in the realm of universals, of Platonic ideas. No, where we find something ineluctably subjective (according to Grisebach) is in another self, who cannot be manipulated as a thing nor fitted neatly into our own world. He is a *thou* who can never become an *it*, a *thou* who stands over against *me*.

The analogy argument is refuted in three ways. It is claimed by the *Ich-Du* thinkers that neither (1) self-consciousness nor (2) consciousness of the external world could arise before consciousness of others. Moreover, (3) even if we had knowledge of the *it* and the *I*, we could not proceed by inference from such knowledge to knowledge of

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others. This knowledge of *thou* is direct, a third kind of knowledge, standing alongside of the I-it and I-me knowledge. "The conception of others," said Dr. Baillie, "is not empirically derived from the behavior of others, but is the necessary condition for my having experience of others' behavior." That is, it is knowledge logically *a priori*. "Even as I am one reality, either animated body or incarnate soul, so also I conceive of another. Always there is the direct awareness of *me* or *it* or *thou*, based on a given *a priori*."

The theological implications of this philosophical approach are clear. Heretofore much emphasis has been laid on attempting to prove the objectivity of God. Now the emphasis is placed not on God being object but subject. Thus Barth keeps reiterating, "God is always subject." A pregnant sentence from C. C. J. Webb in this connection is: "The mutual relation of persons seems to be that which bears by far the closest resemblance to that of the personal soul to God." Dr. Baillie said: "God is primarily known not as one of many objects, but as another subject, a Knower who knows our world and ourselves."

It will be noted that this general tendency in thought is away from considering God as a philosophical concept which can be deduced or inferred in a logical ratiocinative process. Thus Brunner in his succinct way writes, "The attempt to prove the existence of God is a foolishness equal only to denying it."

This emphasis on God as subject and on the necessity of thinking of Him in the second person together with the demand He makes on us at this moment and every moment links the *Ich-Du* theological implications with the thought of Kierkegaard and his term "existential thinking." There can be no detached thinking, no "spectator" thinking, no academic thinking about religion: thus Kierkegaard. Existential thinking takes place in the existential moment, in the present moment, which alone has reality. It is a moment of crisis (this is the source of Barth's use of the term),

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a life and death matter, thinking which involves our very existence.

I once heard David Reid, a Scottish preacher, tell the following story which illustrates the nature of existential thinking. He told of a man who was letting himself down the side of a precipice with a rope. He was slowly lowering himself, hand under hand, when all at once he slipped, the rope eluded his fingers, and he was able to save himself only by catching hold of some bushes which could hardly bear his weight. In a flash he realized that the rope would swing away from him and then return immediately, and that he must clutch it on its first return, lest on its next swing it be too far away from him to be reached at all. His action must be decisive if he would save himself. This was the existential moment, the time of decision, which is not tomorrow or next week or any time in the future: it is today, it is this very afternoon, it is right now.

The only reality in religion for me is what God is trying to say to me today in this very moment about the situation which confronts me. This must be the focus of religion. Even theologizing should not be abstract; it should be not so much talk about God as talk with God, i. e., prayer. In this connection Dr. Baillie liked to refer to what he called one of Barth's "magnificent metaphors." "Until we get back to this way of theologizing, our changes and schools of thought which succeed each other shall mean no more than a sick man turning over on his bed for a change of position."

In view of the strong influence of the theology of crisis at New College, it was inevitable that Dr. Baillie should deal critically with the Barthian theology. He criticized Barth particularly for his radical revolt against classic humanism,—a revolt so radical that if it is not tempered it may result in a sharp reaction, another Renaissance and all that followed. The revolt was needed, Dr. Baillie asserted, but now theologians must be careful to take up into their new outlook the truth of humanism.

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In Barth's attempt to get behind the Renaissance to the point of view of the Ages of Faith, Baillie criticized him on some nine points. (1) Barth makes too sharp a distinction between the sacred and the secular, seeking to disenfranchise all secular interests by making them of no significance at all. (2) He entirely rejects philosophy. (3) He rejects the Greek contribution to the life of man and its influence on Christian thought. (4) He urges a return to what may be called a purely other-worldly idea of religion. (5) He argues for an authoritarianism which is against all liberty of thought. (6) He rejects completely the idea of creative personality in man. (7) He rejects all for which Erasmus stood at the time of the Reformation. (8) He altogether rejects the doctrine of divine immanence. God for Barth is "wholly Other." (9) He returns to the doctrine of total corruption in its most extreme form.

That Dr. Baillie criticized Professor Barth in this way is not to suggest that he did not also criticize humanism. More than once he emphasized that humanism provides no permanent stopping place for the human mind; Humanism inevitably becomes either naturalism or supernaturalism. His critique of naturalism was acute. To hold the point of view expressed in John Dewey's words, "I have great faith in the ability of religion to accommodate itself to the findings of modern thought," is to have no religion at all.

In his recent volume, *Our Knowledge of God* (Scribner), Dr. Baillie considers both the *Ich-Du* philosophy and the Barthian position and their relation to religious thought.

In addition to this brief and inadequate sketch of Professor Baillie's thought in regard to the *Ich-Du* philosophy and to Barthianism, I should like to say something about a most significant movement which has been started in the Church of Scotland by one of Scotland's leading ministers, Dr. George MacLeod, grandson of the famous Norman MacLeod. Dr. MacLeod has established the Iona Community on the Island of Iona, which is the spot to which St. Columba, the Irish missionary, brought Christianity to Scotland in the sixth century. (Once when Dr. MacLeod

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stated this fact to a group of people one man asked: "B. C. or A. D.?"

On the Island of Iona stand the Cathedral, recently renovated by the Church of Scotland, and the ruins of the old Abbey. Dr. MacLeod's idea has been that he would use this setting as a place of training for theological students during summers. For the past two summers he has had two groups of men on the island, a small group of artisans and another group, somewhat larger, of theologs, for the most part men who had completed their formal theological training. The artisans were in charge of building the Community House in which is a "cell" for each man, and when that was completed, in charge of rebuilding the old Abbey.

The establishment of the Community is a venture, Dr. MacLeod believes, which will help to revitalize Christianity in Scotland. According to the scheme of the Community, each theolog spends one summer at Iona. The men are then assigned, two by two, for two years to parishes in Scotland which are not adequately manned to do the necessary work in a locality. The Community pays each man a nominal stipend during these two years, about five dollars a week; and the parish in which the man is stationed pays for his room and board. The second summer each man returns to Iona for one month. At the conclusion of the two-year span, each man will be placed in a regular parish.

The basic idea of the Community is that artisans and theologs shall live together in close fellowship for three months, each to get the other's point of view. There is some opportunity for joint discussion, and the theologs do manual labor with the artisans every afternoon. This is the fundamental training, which is to help these young ministers better to understand their people and to appreciate their problems and ways of thinking; better to gain insight into some of the complexities of contemporary social life.

Dr. MacLeod is also much concerned about giving training in vital worship. Worship, in fact, is at the center of the training at Iona, as it is also to be the center of any programs which these men will institute in various parishes to

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which they are placed. During the summer at Iona, daily services—morning and evening prayer—are held in the choir of the Cathedral. Dr. MacLeod also conducts a daily period in which one part of the time is devoted to private worship, part to an interpretation of the Psalms, and part to corporate worship. Each week some leader in the Church of Scotland or some minister who has done significant work is the guest of the Community. This man gives a daily lecture and leads a discussion for the ministers. The particular emphasis is placed on social problems with which the Church should be concerned, and in ways in which the Church can stimulate and nurture significant social action in Scotland.

The underlying purpose of the Community, then, is to train ministers who will attack contemporary social problems, but who will do so from a level of reality different from the sociological. That is to say, the approach will always be the religious, with worship as the motivating dynamic behind any Community project to be undertaken.

The Iona Community is as yet too young to know what the effect of its members may be in the Church. But there can be no question that its members will be better ministers for their experience after completing their academic theological training; the period for meditation and thought about social problems and intercourse with artisans, and the period of work in a parish under supervision,—all under the powerful leadership of Dr. MacLeod, a giant of the spirit—and under the shadow (and partly within the walls) of the ancient Cathedral of Iona, on the island where Christianity first became established in Scotland.

Oneness in Christ

BY PRESIDENT JOHN F. HERGET

ONE of the distinctive characteristics of Christianity is that it has as its source and center a divine person, Jesus Christ. It is not merely a degree of dogmas, but a living person in whom we are called upon to believe; and those who thus believe in Christ are thereby drawn into a peculiar fellowship with him, and with one another. That twofold relationships could hardly be expressed in more simple terms than the words of my subject: "Oneness in Christ."

All Christians are related to one another in a special way only because of their peculiar relationship to Christ. Christian men may have ties that bind them together aside from their religious life, such as business dealings, social intercourse, political affiliations or intellectual affinities; but the warmth and closeness of their associations as Christians must depend entirely upon the closeness of their relation to Christ.

Let us consider then

I. OUR RELATION TO CHRIST

This relation is fundamental and may best be described by the words "in Christ." In this union of the believer with his Saviour is locked up the mystery of salvation, as a careful study of the Scriptures will show.

I. The fact of this union is repeatedly asserted in the Bible. The expression "in Christ" occurs more than one hundred and sixty times in the New Testament. It is used in the writings of Peter and John and Luke occasionally, and Paul makes use of it more than one hundred and fifty times. The idea expressed in these words lies at the root of all Paul's thinking as a Christian. The Scriptures declare that in Christ we were chosen (Rom. 16:33), fore-ordained (Eph. 1:11), called (1 Cor. 7:22) created (Eph. 2:10), became sons of God (Gal. 3:26), and were made a

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heritage (Eph. 1:11). In Him we are crucified (Rom. 6:1-11), justified (Gal. 2:17), sanctified (1 Cor. 1:2), enriched in all utterance and knowledge (1 Cor. 1:5), declared to be one (Gal. 3:28), sealed with the Holy Spirit of promise (Eph. 1:13), and in Him we are complete (Col. 2:10). In Him we have salvation (2 Tim. 2:10), redemption (Rom. 3:24), eternal life (Rom. 6:23), wisdom (1 Cor. 4:10), righteousness (1 Cor. 1:30), liberty (Gal. 2:4), and all spiritual blessings (Eph. 1:3). In Him we are exhorted to abide (John 15:4), bear fruit (John 15:5), labor together (Rom. 16:3), rejoice (Phil. 4:4), and stand fast (Phil. 4:1).

In Him we shall triumph (2 Cor. 2:14), in Him we shall die (1 Cor. 15:18), and in Him we shall be raised from the dead (1 Cor. 15:22). How important then to have a clear understanding of this blessed doctrine.

II. This union is clearly set forth in the two great ordinances of Baptism and the Lord's Supper.

Baptism is a symbol of our oneness with Christ in His crucifixion, in His burial and in His resurrection; as Paul clearly teaches in Romans: "We are buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk into newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4 and 5).

The Lord's Supper, in addition to being a memorial of Christ's suffering and a reminder of His second coming, is a symbol of our dependence upon Him for the nourishment of our spiritual life. To this Jesus' own words bear witness: "I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever; yea, and the bread which I will give is my flesh, for the life of the world" (John 6:51).

III. There are many figures used in Scriptures to represent the nature of this union.

(1) It is likened unto the relation of a building to its

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foundation, as for instance in Isaiah: "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone of sure foundation; he that believeth shall not make haste" (Isa. 28: 16). The same metaphor is used by Paul: "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3: 11). Again he speaks of Christians as, "being built upon the foundation of the Apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into an holy temple in the Lord: in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2: 20-22).

(2) It is compared to the various relationships of a family; that of servant to master, that of younger brothers to older brother, and especially that of wife to husband. That last is a symbol very frequently used, both in the Old and New Testaments. Isaiah says to Israel: "For thy Maker is thy husband. . . . For Jehovah hath called thee as a wife forsaken and grieved in spirit, even as a wife of youth, when she is cast off" (Isa. 54: 5-6).

Paul writes to the Corinthians: "For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ" (2 Cor. 11: 2). And John declares in his vision on Patmos that he heard the voice of a great multitude in heaven saying: "Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come and his wife hath made herself ready. And it was given unto her that she would array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints" (Rev. 19: 7-8). Apostasy from God is termed harlotry and adultery. Jeremiah in his prophecy makes this charge repeatedly: "Thou hast played the harlot with many lovers. . . . Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, oh house of Israel, saith Jehovah" (Jer. 3: 1-20).

(3) The union of the branches and the vine is used to illustrate this truth. Jesus in the fifteenth chapter of John

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elaborates this thought at some length. The fifth verse gives us the keynote of the passage: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing."

Paul makes the same use of the olive tree and its branches in Romans, where, with references to the rejection of the Jews, he says to the Gentile Christians: "For if thou wert cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree" (Rom. 11: 24).

(4) The union of believers with Christ is also symbolized in the relation of the human race with Adam. As by virtue of our descent from Adam we are made partakers of his sinful nature, so because of our oneness with Christ through faith, we become partakers of His divine nature: "For as in Adam all die, so also in Christ shall all be made alive" (1 Cor. 15: 22).

(5) The last figure that I shall call to mind in this connection is one used repeatedly by Paul: the relation of the members of the human body to the head. In writing to the Ephesians, Paul speaks of the exaltation given to Christ by the Father, and closes with these words: "And he put all things in subjection under his feet and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1: 22-23).

I have dwelt thus at length upon the scriptural language and figures used to represent this oneness with Christian order that we might be able to gain a true conception as to its character.

IV. Concerning its character then we may safely draw the following conclusions:

(1) It is a real union. It is not merely a figure of speech used to describe a close relationship such as that between a disciple and his teacher, or that between two bosom friends, however close these ties may be. The believer is actually in Christ and Christ is actually in the believer.

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(2) It is an organic union, in the sense that in Christ believers constitute members of a system or organized whole, called a body of which Christ is the head.

(3) It is an inward, living union, as opposed to a merely external and mechanical union. It is possible to place a large cedar post so firmly in the ground that a powerful man cannot move it perceptibly, yet in time the post will rot off at the point of contact with the ground because the union formed is merely external and mechanical.

Now plant a slip of an oak tree, so slender that a babe might tear it up by the roots, yet with the passing of the years it will grow larger and stronger until finally it will be able to resist the fiercest storms because it has formed a living union with the earth and drawn its nourishment, its life blood from the elements of the soil in which it was planted. The relation of believers to Christ is not like that of the tree. They are planted and rooted in Christ, "like a tree planted by the streams of water, that bringeth forth its fruit in its season." Thus his life, working from within becomes the dominating and transforming power of the Christian life, causing him to bring forth the fruits of righteousness.

(4) It is a spiritual union, that is, a union of the Spirit of God with the soul of man, existing independently of the body, and is brought about by the indwelling of the Holy Spirit in the heart of the believer. It is a relation difficult for the natural man to conceive, and impossible for even the Christian to fathom and explain. Perhaps it can be illustrated in no better way than by a conversation that occurred between an infidel and his colored servant, who was a Christian. "Tom," said the master, "the Bible says that you, as a Christian, are in the Spirit and the Spirit is in you. Now you know that cannot be true because it is impossible for two things to be inside of each other." Very specious reasoning, and for a time the darkey was perplexed; but after a while a happy thought came to him, and taking a poker he pushed it into the fire, letting it remain until it was red hot; then looking at his master with an air of

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triumph he said: "The poker is in the fire, isn't it?" "Yes, Tom, said his master. Then taking it out glowing with heat he added: "And the fire is in the poker, isn't it?" "Yes, Tom, it looks very much like it." "Ah," said the servant, "so it is that we are in the Spirit and the Spirit is in us." How true it is that spiritual things are spiritually discerned. The man wise in this world with a skeptical mind exclaims: "How can these things be? Impossible!" But the spiritual man knows that they are so, and comforts himself in the words of the Saviour: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (Luke 10: 21).

(5) It is an unending, indissoluble union. Many Scriptures might be cited in proof of this fact, but the familiar passage in the 8th of Romans will be sufficient. Paul asks the question: "Who shall separate us from the love of Christ?" Quick as a flash he gives us the answer: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8: 38-39).

(6) It is a voluntary union, requiring a personal faith in Christ. It is not the result of any natural, that is, earthly relationship. The fact that man is the creation of God does not give him the right to suppose that he is a child of God, or a member of the body of Christ. The fact that a man was born of Christian parents does not entitle him to this claim. Neither is it the result of any mechanical process, such as "joining the church." It is made possible to the human soul only through the exercise of a personal, living faith in Jesus Christ, through which the believer receives into himself the very life of Christ and becomes a partaker of His divine nature. This whole subject of the union of the believer with Christ is presented in a most satisfactory way by Dr. A. H. Strong, in his Systematic Theology.

This blessed oneness with our Saviour brings us into

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closer touch with all human beings. For, to use the words of the late Dr. A. J. Gordon, "We must remember that to be in Christ is not only to be in union with the divine nature, but also because He is the son of man as well as the Son of God, it is to be in truest union with human nature. We never get so near the heart of our sorrowing humanity as when we are in communion with the heart of the man of sorrows." If it be true that the man who is in Christ is thereby brought into closer sympathy with humanity in general, how much more true it is that he is brought into a peculiarly close and unique relationship to all others who are in Christ. This leads us to the consideration of the second part of our subject.

II. OUR RELATION TO ONE ANOTHER AS BELIEVERS IN CHRIST

This idea the subject expresses tersely in the word "oneness." Scripture emphasizes this truth by declaring that all Christians are members of one body in Christ Jesus, and are, therefore, in a real sense parts of one great whole. With this thought in mind Christ prays that all who believe in Him may be one even as He and the Father are one; that the world may believe in Christ.

1. The desirability of unity among all Christians is a truth recognized by all. Dissensions and unwholesome rivalry among the Lord's people are detrimental to the cause of Christ in this world. There is far too much of this spirit among the various denominations, often leading to unkind and false charges, sometimes placing those who indulge in them in embarrassing and ridiculous situations. One is reminded of the salesman for a packing house who made a practice of depreciating the goods of his competitors. On one occasion a customer showed him a sample of lard supposed to have been bought from a rival house, and asked his opinion of its quality. The salesman sniffed at the lard, turned up his nose, and then said that it smelled like a hotbox on a freight engine. Imagine his complete discomfiture when he was told that it was his own lard. That

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sort of a spirit is despicable in the business world, and is worse than contemptible when manifested in religious work. Yet it is frequently found not only in the attitude of different denominations toward one another, but among different churches in the same denomination. Christ has called us to become fishers of men, and in our zeal to increase the membership of our respective churches, we not only angle for the fish, but sometimes wrangle over them. Away with all such foolish and sinful methods! We need constantly to bear in mind that we are brethren having the same flesh and blood because we are in Christ. There is nothing that will do more to convince the world of the reality of the Christian faith and the power of the Gospel to save men, than to see Christians dwelling together in a spirit of love and peace.

2. Now a word as to the nature of the desired unity.

There is much talk in some quarters about the desirability of a union of the various Protestant denominations under one name or outward organization. The suggestion is well meant but has very little to commend it under present conditions. There are many opportunities for coöperation among Christian denominations in matters upon which all are agreed. The Y. M. C. A. with its world-wide evangelistic and educational work, and the cause of temperance furnish a permanent basis for coöperation. Special opportunities are frequently afforded. Great evangelistic campaigns such as those conducted by G. Campbell Morgan and others may quicken the religious life of a whole city. Missionary conferences among various denominational Boards might be productive of much good. The Peace Congress recently held in Boston suggests another field for interdenominational endeavor. In lines of work such as these there is abundant room for united effort, and no such opportunity should be neglected. But an attempt to bring all Christians together under one ecclesiastical organization would be unwise. It would be impossible to agree upon a form of organization, as there are devoted Christians in the different communities whose ideas of church polity range from the most rigid monarchism down to the loosest form

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of congregationalism. Wherever the differences between denominations are merely nominal, as in the case of the two Methodisms, it would be far better to work under the same name; indeed it seems sinful not to unite in such a case. It is gratifying, therefore, to note that at the recent semi-annual conference of the Methodist bishops in New Haven, Conn., a commission on the unification of the different Methodist churches in Japan was appointed, and steps were taken looking toward a consolidation of their missionary and publishing work. But wherever there are vital differences in doctrine, as there are in many instances, mere outward union, even if it could be achieved, would be a farce, and would prove to be anything but satisfactory. The result would be like that of the marriage of two people of uncongenial and incompatible temperament. The story is told of such a couple who were sitting one evening before the fireplace. On a rug the cat and dog were peacefully sleeping together. The wife, pointing to the harmonious scene, looked up at her husband with a sigh and said: "My dear, why can't we get along like that?" The husband, feeling the case was hardly analogous, simply answered: "Tie them together and then see." The bond of outward organization without unity of thought and life is a hollow mockery. Let us not mistake the hull for the kernel. External unity is to be desired only when it represents an inward fact.

The only union worthy the name is that which results from harmony of conviction. What is needed is not so much the semblance of union that might be gained by the federation of Christendom in one great ecclesiastical organization, but an ever-increasing realization of the fact that all who believe in Jesus are members of one body in Him, and that as we are true to His word, and are filled with His life we attain unto that real, inward oneness so much to be desired. Let us bear in mind that while there is one body in Christ, that body has many members, and each member has its own function to perform. A study of Ephesians, fourth chapter, and 1 Corinthians, twelfth chapter,

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where Paul draws his analogy from the human body, will lead to the following conclusions: (1) No member of that body can afford to despise its own work. "If the foot shall say, 'Because I am not the hand, I am not of the body'; it is not therefore not of the body." (2) Neither can any member afford to esteem lightly the office of another. "The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you." (3) All the members are necessary to the completion of the body. The nail on the little finger is as essential to the perfection of the body as the hand or the foot. "Nay, much rather, those members of the body which seem to be more feeble are necessary," for "God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another." So believers are the body of Christ, and severally members thereof. As Christians we have one work, the extension of Christ's kingdom; one life, that of the Holy Spirit dwelling within; one mind to govern and direct all the members, the mind of Him who is the Head. A recognition of this living relation to Christ and to one another will do more to bring about harmonious fellowship, and a feeling of oneness, than the adoption of a common name or of a merely external organization could possibly do. If the name of our Saviour, Christ, is not a sufficient bond of union certainly no other name could be.

True oneness may be further promoted by constantly bearing in mind as members of the body of Christ that the end to be aimed at in the body is perfection; perfection in doctrine, and then as its natural fruit, perfection in duty. Every Christian should be able to give a reason for the hope that is in him; he should give diligence to present himself approved unto God, handling aright the word of truth, in order that he may not be like a weather vane, turned about by every breeze, or like a surge of the sea, driven by the wind and tossed. The reason why so many are carried about by every wind of false doctrine, and are swept off their feet

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by the various "isms" is that they are not grounded in faith and knowledge.

There are many who boast of their broad-mindedness, and who continually assert that it makes no difference what one believes so long as he does right. They pity those whom they term narrow-minded sectarians and bigoted denominationalists. The fact is they are not so broad-minded as they are shallow and ignorant. When thinking of that class of men, one is reminded of the Irishman who, when asked by his employer whether he was a Republican or a Democrat, replied: "Sure, I don't know, sir, but I am agin the government every time." So these liberalists know not what their convictions are, if indeed they have any, but they are against denominations every time. Right knowing and believing are essential to intelligent right doing. Moule in his commentary on Romans says: "Someone has remarked with homely force that in the Bible everywhere if only we dig deep enough, we find 'do right' at the bottom. And we may add that everywhere also we have only to dig one degree deeper to find that the precept is rooted in eternal underlying facts of divine truth and love."

Christian unity must be realized, not by ignoring the principles of God's word, nor by denying our convictions, but by seeking under the guidance of the Holy Spirit, to gain a clear understanding of the truth of God, and by holding, living and teaching that truth in love. Let each be faithful to his own convictions, let each respect the convictions of his brethren, and let all remember that the gifts of the spirit are bestowed not for the gratification of selfish ambitions, but "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, but speaking truth in love, may grow up in all things unto him, who is the head, even Christ; from whom all the body fitly framed and knit to-

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gether through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4: 12-16).

Thus and thus only may be attained true "Oneness in Christ."

The Christian Life the Normal Life

BY THE EDITOR-IN-CHIEF

THE theme is stated categorically, not hypothetically. I accept it in the form in which it is stated. The Christian life is the normal life.

The normal life may be defined as the life which is controlled at every point by an established law or principle which in all its activities conforms to a definite and particular standard or type. It exhibits the phenomena of order, regularity and symmetry. The Christian life is a life which is lived in obedience to the teaching of Jesus Christ and under the guidance of the Holy Spirit.

That the Christian life is the normal life may be seen, first, by considering *the place and destiny of man in the moral order of the universe*. Our world is under law. This is the supreme truth which a century of science has brought forth. But more than this: God is in our world; it is His world; its law is His law. This is the joyous cry of the Christian faith, an answering accent, affirming while it dignifies the most impressive utterance of science. We set beside the truth of the reign of law, fully and forever established, the truth of the presence of God in the midst of His creation; and we find the two truths to be one.

Now, in nature every normal process is a law-governed process. Further than this, it is a process which follows the rule of those laws which secure its perfect development. In so far as it obeys other laws, it becomes abnormal. The bird, the flower, the waving grain, the tree upon the hillside are normal when they follow the laws ordained for their development. In every case, by obedience to the laws of its being, the organism approaches the perfect type of its kind. In the world of nature, everywhere, each form and variety of life is seeking its type. There is an inner struggle, aided or hindered by the forces and conditions which surround it, to realize its ideal, its model. In so far as its evolution conforms to the natural laws which govern the

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production of its perfect type, it is normal. This is true in the realm of human life, as in all beneath it. The normal man yields a complete obedience to the laws set for his symmetrical and perfect development. By such obedience he conforms to his type.

We have seen, however, that the laws of nature are the expression of God's will. There is a perfect type for each living being. God gives the type. He fixes the standard. He has a plan for each human life. The normal life, then, is simply the life which is wrought out, is lived, in unwavering obedience to the laws of God which govern the attainment of the type. In such obedience it finds its rootings, its upward growth, its blossom, its fruitage.

In an ideal world the development would be harmonious and natural. God would express Himself perfectly in and through each life. The question of abnormality would never enter. But we live in a world of imperfection. Considered in relation to human life, it is an evil world. Sometimes all vision of the type seems lost. Man is hampered and turned aside from the true standard, to which at every point he should conform, by the sin that doth so easily beset him. There are elements at war within him. He is not living the normal life—far from it! The man is out of proportion. In the normal tree the sap flows freely into trunk and branch and leaf and blossom. So in the normal man the life is evenly distributed. In the man as we know him, however, the vigor has been drawn off to certain parts, while other parts have become dry and useless. The vigor is exhausted in the sphere of the passions or the desires, in the service of the intellect or the will. Here or there the nature has been starved. There has been a radical departure from God's plan. We are all astray.

How can the normal life be restored? We need first the revelation of the type, and then the impulse which shall rearrange our life and fix it in its normal channels. How can such revelation and such impulse be won? Not by might, not by power, but by God's Spirit. He alone sees the type; He alone can furnish the clue—not by external or arbitrary

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processes, but by a new start, a regeneration. These words convey no meaning to us, as they did not to Nicodemus, unless we consider the character of Jesus Christ and the promise of his Spirit. Here we find both example and inspiration. In Him we discover a life which is absolutely normal, wrought out in obedience to God's laws, in conformity with the perfect standard. From Him we have the gift of the Divine Spirit, the Spirit of Wisdom, by whose aid we may order our lives according to God's holy law, and thus realize the standard.

Approaching the question from another point of view, the fact that the Christian life is the normal life may be understood by analyzing *the demand of the religious nature of man and his filial dependence upon God*. Has the man a definite religious nature? According to the doctrine of "total depravity," no! According to the teaching of a careful psychology, yes! Which is right? Let us see. If you have studied attentively the mind of your growing child, you have found abundant evidence of the existence of (1) a sense of God; (2) an inquiry after God; (3) a more or less decided ambition for some sort of fellowship with God. Crude and vague these feelings may all be, but so, also, are the moral and intellectual qualities of the child. Yet we do not dare to deny to him the possession of a definite moral and intellectual nature. Why, then, should we deny to him the possession of a definite religious nature? The three facts just indicated reveal the existence of such a nature and affirm its unmistakable, though half-unconscious, demand for union with God.

This religious nature is the ruling factor in the development of the normal life. There is a hierarchy of powers in every human soul. We rise from the animal nature to the intellectual and thence to the moral. Each must subordinate to that above it. Now, if there be in man a religious nature, it must dominate and permeate all parts of his life. Any other program would destroy the symmetry of the whole.

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The possession of a religious nature is the possession of a divine nature. There is that in the essential quality of every human soul which is Godlike. This explains conscience. This explains repentance. This explains the deep longings and heroic struggles for the moral man to attain his ideal. This explains Gautama and Socrates and Marcus Aurelius. It is a Greek poet whom Paul quotes as saying: "We are his offspring; he is not far from any of us." Attentive souls, even though shrouded in a pagan darkness, longing to win the normal, balanced life, have listened for the voice of Him "in whom we live and move and have our being." They have believed with us that "God is just within the shadow, keeping watch above his own." Aye, more, that He is "nearer to us than breathing, closer than hands and feet."

Christ comes to banish the darkness and reveal the day. He comes to tell us that by virtue of the religious nature, common to us all, we are linked with God, we are children of God. The prodigal amongst the swine is not in his proper place. Every moment that he remains there he is outraging the deepest law of his being. His life cannot develop normally under such conditions. He belongs to his father. His father's home is calling him. His father's heart is calling him. His father's love, inwrought with the very texture of his soul, a part and parcel of his inmost self, is calling him. So he returns. And in the midst of his many tears and his contrite confessions he discerns his father's voice, in tenderest tones, exclaiming, "My son was dead and is alive again; he was lost and is found." Then he begins to lead the normal life, under his father's eye, in full obedience to his father's will, in trustful communion with his father's love.

The key which unlocks the treasures of the Gospel is the phrase, "Our Father!" The human race is a family, of which God is the head. He has a life-plan for each child of His. The Father is Christ's description of God. The willing and obedient child is Christ's simile of the Christian. "Become as little children." How? Faith, hope and

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love are abundant in every child, unless the child is a degenerate, an abnormal, unhealthy, twisted creature. We sometimes say, "What a pity that the child must come to know evil and sin!" Alas, no other course is possible. But it is possible for the child as he passes into adolescence, and for the youth as he passes into manhood, to cultivate persistently the Christian virtues, and so to make his life a constant progress and a constant triumph. It is possible to preserve that which makes childhood rare and beautiful. It is possible to retain the spirit of faith while outgrowing the ignorance of childhood, to retain the spirit of hope while outgrowing the fickleness of childhood, to retain the spirit of love while outgrowing the wayward passions of childhood. It is possible to grow up as a child in the family of the Good Father, earning ever fresh revelations, gaining ever larger spiritual outlooks, fulfilling the Father's plan and approaching the Father's standard for us. Such a growth would be entirely normal. Such a growth the Christian life inculcates.

That the Christian life is the normal life appears further in *the twofold character of that life in relation to the individual*. The Christian life is *a life according to man*. It makes its subject more truly human. It reveals the highest reaches of the human will, the rarest aromas of the human heart, the finest flower of the human soul.

The personality is the same yet the expressions of that personality have changed. The man is more thoroughly a man. He is less tempestuous, but more virile. He is less obstinate, but more resolute. He has less self-confidence, but more ardent faith. He lives less in the lower circles of life which ally him with the irrational creation, more in the higher circles which attest his kinship with the ideal humanity and with God. The fruits of the Spirit, regarded on their human side as productive of an erect and noble manhood, are "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." The man is now realizing his best self. His life is essentially healthy. He is not less human, but more human. He is a righteous

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man, and his righteousness is rightness. He is clearing away the rubbish and wrongness which sin has wrought. His lower nature, which had mutinied and held the helm, is man before the mast again. His higher self is at the helm. He is a larger man. He is winning symmetry of character. He is approaching wholeness of life.

The Christian life is *a life according to God*. It makes its subject more divine. The human and the divine are not contradictions, but correlates. The Christian life is a normal human life. All the powers, both rational and moral, are at their best and operating in their fullest efficiency. The Christian life is also a divine life. It is more thoroughly human just because it is also superhuman. It is thrown open to the influence of the Infinite Spirit. God works in us. He works here, as in nature and in history, in conformity to law. Here again let it be said that He does not force upon the man a different and in some magical way a superior personality. He does not endow him with a new set of qualities or equip him with a new outfit of faculties. He uses in the man what He has already given him and the man himself has not used properly. But have not "old things passed away"? Assuredly! The man is now in line with God's purposes. God's spirit sweeps through him, masters him. His hand is in the Father's hand, and the touch thrills him.

That the Christian life is the normal life may be further attested by examining *the laws and processes of the Christian life*.

We may study first *the new birth*. Is not this a unique and abnormal experience? It is unique in the history of every Christian. It is not abnormal. It is a passage from darkness to light. It is an emancipation. We leave the cell, the chain and the stripes. The law in the Spirit of life in Jesus Christ hath made us free from the law of sin and death. We are delivered from the arbitrary and uncertain bondage of sin into the glorious liberty of the sons of God. This liberty is neither anarchic nor anomalous. It is not possible apart from law, but only through law. This sub-

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mission to God's law is, in the case of the great sinner—the prodigal—a return. There has been so radical a departure from the normal that the recovery and recommencement are noteworthy. The phenomena of the “storm and stress” period, the critical years of adolescence, furnish, also, very often a more or less spectacular change at the time of conversion. But how often we hear a candidate for church membership say, “I grew up in a Christian home, among Christian influences. I do not know when I became a Christian.” In such a case there has been no startling upheaval, no abnormal feature. If a definite line was crossed it was crossed unconsciously. The child has grown up in Christ. There has been a normal and orderly unfolding of the life, like the opening of the delicate petals of the flower at the sun's caress, in accordance with God's plan.

The conditions of Christian discipleship evince also the presence of normal relations. These are positive, constructive, natural. If it be said that Christian living from the outset necessitates a crushing negation, it may be answered that this is only apparently the case. The negative principle of self-denial has been emphasized too much, the positive principle of love too little. The newly awakened spirit of love carries with it an inevitable destruction of fleshly and selfish limitations. Self-denial is really an aggressive battle of the love-spirit against the self-spirit. It is a positive condition, stated negatively. All products of the self-spirit are disintegrative. They injure the free play of the native powers. They curb the ardent, outrushing, effective, uplifting force of the man's personality. God seeks through the spiritual process the restoration of the personality to its normal working efficiency. Self-denial is thus the thrusting forth from the life of all narrowing, warping, darkening, deadening influences. The very names of these suggest the fact of their unwholesomeness. Greed, sloth, stinginess, pride, jealousy and the ranker sins are pathological. They are diseases weakening the soul and causing its decay. When a man begins the task of self-denial he has for his aid a constructive and powerful agency which makes for the perfec-

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tion of the soul. This is indicated by the Master when He sets in the light of His life and its revelation the old commandments, "Thou shalt love the Lord thy God with all thine heart; thou shalt love thy neighbor as thyself." To obey these conditions is to interlink our life with the entire life of God. In this view Christian discipleship becomes a perfect response to God's love for us, and a complete identification of ourselves with God's redemptive purpose for the world.

The development of the Christian life, like its origin and the conditions of its growth, is well ordered and normal. Not by spells or trances, or visions or cataclysms, but by the steady working of the laws of God in the human soul, is character refined, its holiness won. Not he who shouts God's name in some abnormal ecstasy, but he who goes straightforward in God's appointed way, is a Christian. "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

In religion, as in every other realm, God works according to law. Only those who are "workers together with God," who work sanely, consistently, persistently, can attain the Christian ideal. The pivotal fact in the culture of the Christian character is the recognition of God's will in my life, in all my life, in all life, and the loyal, continuous effort to make that will prevail. So the question is not "What can I do?" but "What can God and I do? What can God do through me?" As the days come and the years go, this co-working of the soul with God provides an increasing harmony between the soul of man and the plan of God for that soul. This growing correspondence secures at last the attainment of the complete divinity. "We shall be like him, for we shall see him as he is."

I have spoken twice, and strongly, of the achievement of a genuine divine character. It may be objected that, after all, the Christian life is a very imperfect thing at best. To speak of attaining divinity approaches blasphemy. This is true if we limit the Christian life to that section of it which

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runs its course here upon earth. Jesus Christ sanctions no such limitation. The Christian life is not bounded by the narrow horizon of our earthly experience. It is an eternal life. The beginnings are here, the completions are yonder. The sapling need not fear the withering chill of the winter's breath. True, it has not yet attained, neither is already perfect. The fulness of its stature has not yet been won. The trunk is slender and the branches bear no fruit. But the winter does not end its opportunity for growth. Beyond is a springtime of great promise, beyond a summer of rare and glorious development.

The Christian life is "cabined, cribbed, confined." But death does not end all. Through the opening vistas of immortality the Christian shall pass on and upward to his own. He stands now in the midst of the ages, an heir to eternal life. More and more clearly will he see the face of God. More and more fully will he enter into correspondence with the will of God. More and more triumphantly will the Spirit of God clothe and empower him.

We are sometimes terribly conscious of our fleshly limitations. The negations and confusions of the self-life, the abnormal state, in which we have so long been enmeshed, will balk our best efforts at full fellowship with God. The insistent cry of our heart is, "Good Master, what must I do that I may inherit eternal life?" Doubts prevent us. Sins compel us. We are "children of wrath, even as others." Then, soft and low, the Saviour's voice is heard, "This is the life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Growth in grace and in the knowledge of our Lord and Saviour Jesus Christ is often regarded, in common with regeneration, as mystical, magical, abnormal, and utterly out of the realm of ordinary law. What a mistaken notion! The whole subject is obscured by the fact that so many lives which bear the name of Christian fail to conform to the laws of normal growth. We study these. We hear the glowing testimony of their lips. We notice the morbid conscientiousness which seems to rule their actions. We observe their

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semi-ascetic habits. We detect some glaring abnormalities. We perhaps conclude that if these curious, visionary, most uncompanionable people are the elect of God, the true Christian life must be a state either of ecstasy, or of spectacular self-assertion, or of anxious foreboding and feverish self-searching, or of mystical surrender to some erratic and half-uncanny spirit of divination, or of fuzzy zeal in mechanical and external service, or of pious attention to the formal worship of the sanctuary. These anomalies of the Christian life have very often, in one or another of their many forms, been mistaken for its true expression. They have been exploited, wondered at, and eagerly sought, as essentials of spirituality. As a matter of fact, they are more apt to be symptoms of neurotic and degenerate states.

The Christian life, however, is always a life. It is a life full, large, free, buoyant, human, glorious. As we become simple and direct in our thinking, and as we study the high and true manifestations of the Christian life, we find we are not in the realm of the lawless, the prodigy-working and the erratic, but in that of the healthful, the sane, the well-balanced. We learn that true discipleship of Jesus is never fantastic. We learn that it is not predominantly emotional, but fundamentally ethical. It gives large room for noble enthusiasms, but none for unethical ebullitions, extravagances and eccentricities.

That the Christian life is the normal life is shown in *the ministry of Jesus Christ*. In the inner as in the outer life "order is heaven's first law." The predominant exercise of the intellect, the emotions of the will, produce a one-sided character. The due balance is preserved in Christ's teaching, and nowhere else so fully. "First the blade, then the ear, and then the full corn in the ear," is the method of Christian growth. We are to seek first things first, and first of all the kingdom of God and His righteousness; the other things will arrange themselves in orderly procession, if God and His righteousness control.

The *miracles* are chiefly restorations to a normal state. We call Christ lovingly "The Great Physician." Every-

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where in His works of healing, explicit or implied, the recovery of bodily health is a symbol of the normal healthfulness of soul to which the gospel leads. Bartimæus has found his eyes. They were things that looked like eyes, but the response to the light was lacking. Now the nerve quivers with life. The response is perfect, the adjustment is normal, the man sees. So everywhere weakness and impotence are calling for a strong deliverer. The paralytic has feet, but he cannot walk; the withered hand has no power; the deaf and dumb man has ears that hear not and lips that cannot speak; the lunatic has a brain, but its connections with the nerves of sense are disarranged and tangled hopelessly. Christ enters this hospital of confusions and paradoxes. Passing from man to man, he brings each sad and suffering body into perfect relation with the laws of physical well-being. The lazaretto becomes a health resort, the tomb a cathedral, the fever-haunt a home of joyous ministry.

So, indirectly, in the lesser miracles. The hungry multitudes go away satisfied. The listless, empty nets are filled with fish. Dismay and embarrassment give place to joy at the wedding feast.

So, passing from the least to the greatest, the Son of God, assailed and crucified, commands the grave and death to stand aside as He walks forth, arrayed in resurrection glory, and reveals the overlordship of the spiritual law in the control of human destiny. In this final and supreme miracle Christ does not destroy the operation of the normal order, but asserts the sovereignty of the higher law, and so enables all who enter into fellowship with Him to conquer their last enemy and cry exultant, "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

The parables bear witness also that the Christian life is normal. The good seed, falling into good soil, abundantly watered and fertilized, conforming to all natural laws and in consequence producing heavy harvests, is the symbol of the kingdom. The Good Samaritan, with heart unshriveled by the fires of pride, with sympathies unquenched by the narrowness of a false formalism, is the Master's model of a

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Christian. The leaven hidden in the meal, working in absolute obedience to the laws of its existence, producing the healthful and nutritious loaf, is the Christ-spirit in the body of humanity, changing and sanctifying.

On the other hand, the rich farmer, short-sighted and foolish, antagonizing the laws of charity, of conscience and of character in the interest of mere material gain, and therefore smitten with sudden death, is the picture of the unregenerate. So, the judge who is unjust; the fig tree, bearing leaves, but no fruit; the spiritual teacher, the Pharisee, rejoicing in a wooden religion of tithes and fasts, are essentially one-sided, twisted, ill-developed natures, and all are types of the unbeliever.

That the Christian life is the normal life receives a daily corroboration in *the experience of the Christian*. The testimony here is very conclusive.

The lame man, when he was healed, tried his limbs. He walked and leaped, and, finding himself whole and sound, he glorified God. So the newborn Christian manifests his spiritual vigor by appropriate signs. The sense of freedom, of control, of harmony amongst his soul's powers, urges his lips to benedictions and his heart to praise. The spirit of praise, indeed, is a constant phenomenon in the Christian life. It springs from a realization of the soul-health which distinguishes the normal life. The complete identification of the man with God's great purpose for his life expresses itself in the cry, "Bless the Lord, O my soul; and all that is within me, bless his holy name." The multitudinous experiences of the Christian life, in contrast with those of the unbeliever, are embodied in the tremendous statement that "Whatsoever a man soweth, that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

A physician—a brilliant man, but sadly intemperate—came to the place of sincere repentance. He said to me, "It's just this: I'm sick of sin, sick of sin." That man has for years now been living a sweet, serene and masterful

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Christian life. In such extreme cases one traces most clearly the effect of a return to normal conditions. We can, after all, find no wiser counsel than that contained in the succinct cry of the revivalist, "Get right with God." It is your daily and hourly experience, my brother, and it is mine, that to be right with God is to be sound, sane, normal in word and in action. The revivalist may often be untrue to his own counsel. That is neither here nor there. The point is that you and I, speaking out of the mouth of our successes and failures alike, have lived the rich and fruitful life just exactly to the extent that we, trusting in the Holy Spirit for guidance, have followed the very homely and very practical injunction of St. Paul, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things."

Finally, *the character of Jesus Christ* affords us overwhelming evidence that the Christian life is the normal life.

"*Ecce Homo!*" cries the moralist. "*Ecce Deus!*" cries the spiritualist. "*Ecce Homo ac Deus!*" cries the sinning, unsatisfied heart of humanity, longing for holiness. "He went about doing good." What words could be more comprehensive, more complete? The spirit of the divine goodness flows out through every avenue of His being.

"Majestic sweetness sits enthroned
Upon the Saviour's brow."

What grace of person, what sweep of vision, what passion of sympathy, what balance and poise, what largeness and wholesomeness of life are here! Outbreaks of emotionalism are not here. The cold and logical presentation of a system of doctrine is not here. A businesslike and unspiritual zeal is not here. Yet His character is emotional, rational, practical. In Him are all things, and by Him all things consist, both human and divine. He is the Son of man. He is "the brightness of the Father's glory and the express image of his person." In the very shadow of Calvary He prays,

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"Not my will, but thine, be done." The ideal obedience to God's perfect law is the apotheosis of the normal life in the midst of the common round of human duties. Each day that prayer of His must be our prayer. There in Gethsemane, there at Calvary, is our standard!

"O Jesus, King most wonderful,
Thou Conqueror renowned,
Thou sweetness most ineffable,
In whom all joys are found,
When once thou visitest the heart
The truth begins to shine;
Then worldly vanities depart,
Then kindles love divine."

We Look at Our World

BY PROF. WILLIAM A. MUELLER, PH.D.

SPRING is here. Everywhere life is stirring. Nature will soon be aglow once more with beauty in hill and dale. What a joy when the first robins made their debut in our garden. But while creation's glory is bursting forth at every turn bombs are still bursting over the North Sea, and Europe's peace is still afar off.

During the past few months many things have happened: the Soviet-Finnish war entered into its last bitter stages, thousands of young men on either side being slain, until at last brave little Finland collapsed under the heel of the Reds. The Allies gave some help and made more promises. All in vain! A ruthless *Diktat* was the recompense of those who conceived themselves to be the last guardians of Western culture. Woe to the vanquished! In the meantime France has had a change of government. That in itself is not as significant as the avowed determination of the leaders of the French Republic to spread the war into the Balkans. If the news be true that the Turks have yielded to Anglo-French pressure to open the Dardanelles to the Allied fleet we may soon hear of trouble in the Black Sea region. That this invasion of the Black Sea is in violation of treaties does not concern the Allies overmuch. War is war, a bloody business in which every means, fair or foul, is justifiable so long as the ends in view, the defeat of the enemy, are attained. What will Russia do if French and British cruisers stop her oil bearing ships? Will Germany invade the Balkans? Overrun Rumania? Before these questions will be printed events of far-reaching importance might have happened to hurl unhappy Europe into still deeper misfortunes.

In the Far East Japan, consolidating her conquest of large areas of Chinese territory, has engineered the puppet régime of Wang-Ching-Wei. The U. S. A. government through Cordell Hull has served notice on Tokio that it

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will not recognize this Japanese controlled Chinese régime. In strange contrast Great Britain seems to be inclined to court Japan through a tacit recognition of Wang-Ching-Wei's government. The reasons are obvious. England has enough trouble on its hands just now without taking on more in the Far East. The British are quite as versed in *Realpolitik* as the Germans. The latter, according to Reinhold Niebuhr, are only a little too ruthless in this mad game of power politics. The British have still more moral scruples, it seems. It is to their credit that thus far Conscientious Objectors to war have fared rather well in England. In France such rare spirits as Henri Roser, Philippe Vernier, Pierre Vernier, Etienne Reclus and other noble Christian pacifists are serving harsh prison terms for the sake of their convictions. Philippe Vernier, we recall, back in 1932 spent eighteen months' imprisonment in solitary confinement. When the French authorities finally discharged him they put this notation on his discharge, "incorrigibly Christian." What a tribute! No matter how we may stand personally in this question of war and peace no one can fail to honor those who like these Frenchmen refuse to kill and slay and maim and murder. May the number of those increase who for conscience's sake and out of loyalty to King Jesus chose the way of the "foolishness and the weakness of God" rather than the way of the "wisdom of this world."

As we turn to the American scene we note three events; the death of Senator Borah, the fact-finding mission of Assistant Secretary of State Sumner Welles in Europe, and the establishment of diplomatic relations between the United States Government and the Vatican.

In Senator Borah America lost one of its finest statesmen. A rugged Middle Westerner, this independent of independents set a high record of public service. Always eager to defend the freedom of America from European entanglements, Senator Borah was nevertheless a man of large vision. He actively supported the proposal to outlaw war as an instrument of settling international disputes. He worked in the interest of disarmament, but opposed with

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all his might every attempt to drag the United States into the vortex of European power politics.

Sumner Welles' visit to the chancelleries of the European belligerents and to neutral Italy may yield most valuable insights in the near future. At this juncture, however, it is too early to draw conclusions, since a detailed report of his activities abroad has not yet been released. We pray that somehow all men of good will among belligerents as well as neutrals may yet find a way out "of the war that nobody wants." Remember Finland's fate after her unequal struggle with Russia! Future historians may some day have to write a disillusioning chapter about the background of the Finnish-Soviet war.

The appointment of Myron Taylor by President Roosevelt as his personal representative to the Roman Pontiff appears more and more as a clever scheme of involving the U. S. A. diplomatically with the Vatican. The editors of the *Christian Century* more than any other religious journal of our land deserve high credit for their relentless demand that Myron Taylor, the illegal Ambassador to the see of St. Peter, be recalled. Protestantism is but slowly awakening to the dangerous implications of this appointment of the American President. The Roman Catholic Church plans its strategy most carefully. Hers is a long range politics. Baptists ought to be more than alert lest their age-long fight for the separation of church and state be lost through sheer inertia and spiritual laziness. As we have fought against ecclesiastical totalitarianism in the seventeenth century we must fight every ecclesiastical totalitarianism in the twentieth century.

Here and There at Eastern

BY PRESIDENT GORDON PALMER, D.D.

THIS IS THE first number of the REVIEW that comes from our new home. We are anticipating a larger influence for Christ and the Kingdom because EASTERN will be able to more adequately fulfill her mission in training young people for a positive, scriptural, cultured and soul-winning ministry.

From present indications, every room in these lovely new quarters will be filled again next year and a new apartment house for married students will have to be provided. God has marvelously guided this institution through the past fifteen years. He will not fail us in the future, if we do not fail Him.

The first Chapel service in these quarters was conducted by the President. Each member of the Faculty who was present at the first chapel service in the old buildings participated. It was a time of great rejoicing and heart searching. President Palmer spoke briefly on the words, "This is the day which the Lord hath made. We will rejoice and be glad in it."

Dr. Robert E. Speer, noted author, traveler and spiritual leader, gave two convincing, scholarly and inspiring lectures on "The Deity of Christ." He thrilled the faculty and students with his message at chapel on "Why we must increase our missionary endeavors." His visit during the opening week in our new location was a benediction.

Three great days of inspiration and world vision are planned for the Dedication program of our new quarters. Monday, April 29, Dr. Edwin Lewis, author of *The Christian Manifesto*, will address the Ministers' Conference on the subject, "The Christ We Proclaim." Dr. Alton J. Miller, former President of the Northern Baptist Convention, will speak on Monday afternoon on the theme, "Forward Together." In the evening a great musical program will be given, and Mrs. H. W. Peabody, dean of

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American women, will speak on the subject, "To Serve the Present Age." On Tuesday afternoon Dr. J. W. Decker's address will be on "The World Task," and Dr. Earle V. Pierce, Past President of the Northern Baptist Convention, will speak on "The Pastor and the World Task." Tuesday evening the Alumni will have charge of the program, with addresses by Dr. C. Gordon Brownville, '30, pastor of Tremont Temple Baptist Church, Boston, on "The Adequate Gospel," and by Dr. Hillyer H. Stratton, pastor of the First Baptist Church, Detroit, on "The Adequate Ministry." The Dedication Service will be held Wednesday at 2:30 o'clock. Dr. M. E. Dodd, of Shreveport, La., will bring the Dedication Address on "The Seminary's Supreme Service." An invitation is extended to you and your friends to come and enjoy these services.

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THE FIRST Practical Work Report from our new location shows renewed energy and interest by our students in soul-winning and evangelistic effort. Wherever the students are serving, they report a spirit of genuine revival manifest. The Church must have a revival or die.

* * *

THE GOSPEL must be preached positively, persuasively and with conviction. Our Lord Jesus, the world's only hope, must be proclaimed, by lip and by life. The Holy Spirit must be given sway in our lives and in our ministry, then the heavenly Father will pour out upon His people blessings unnumbered and He will make our ministry effectual.

* * *

THE CHURCHES of Philadelphia are welcoming the students of EASTERN to their services. Recently the Blockley Baptist Church and the Overbrook Baptist Church conducted an "EASTERN NIGHT" in which the students participated in the services, followed by a program of music and a get-acquainted hour. Through these programs a number of splendid young men became interested in EASTERN and will enter for their theological training in the Fall.

HERE AND THERE AT EASTERN

THE PRESIDENT was invited to address the students at John B. Stetson University, DeLand, Florida, and received a most hearty welcome. STETSON has made great progress under the splendid leadership of President Allen. While in Florida, Dr. Palmer preached at the First Baptist Church of St. Petersburg and also at the First Baptist Church of Orlando.

* * *

THE MALE CHORUS of the Seminary, composed of thirty-five voices under the direction of the Professors in the Music Department, has inaugurated a Spring Concert tour. In the past the ministry of the male chorus had been confined to local territory. However, early in April this group, led by Professor Joseph R. Bowman, gave sacred concerts in representative churches in New York City, New Haven and New London, Conn., Providence, R. I., Boston and Brookline, Mass., and Portland, Maine. The best type of sacred music was sung by the chorus and with individual personal testimonies a real witness for Christ was accomplished by this consecrated group of Christian young men.

Our Contributors

Dr. E. J. Goodspeed is Chairman of the New Testament Department of the University of Chicago. During the last forty years Dr. Goodspeed has written, edited or translated more than thirty volumes on subjects vitally connected with the subject that he has made his life work. Perhaps the best known of all his works is his remarkable book, *The New Testament—An American Translation*, which has been read by thoughtful students the world over.

Dr. Amandus W. Loos is a member of the Faculty of Spelman Seminary, in Atlanta, Georgia. After completing his studies in the United States he followed advanced courses in Scotland, taking the degree of Doctor of Philosophy from the University of Edinburgh. This thorough training abroad fits him in an unusual degree for writing on the subject which he here discusses.

Rev. John F. Herget, D.D., the popular and successful President of William Jewell College, Liberty, Mo., is known everywhere amongst Baptist people.

Notices of Recent Books

SWEDISH CONTRIBUTIONS TO MODERN THEOLOGY. By Nels F. S. Ferré, Ph.D. Harper & Brothers, New York-London, 1939. \$2.50.

The author, a Harvard Ph.D., is Abbot Professor-Elect of Christian Theology and Professor of Philosophy of Religion at the historic Andover-Newton Theological School. Being of Swedish stock, Dr. Ferré is naturally *en rapport* with his subject. Through extensive visits and studies carried on at the universities of Lund and Upsala, the centers of the theology under discussion, the author has observed Lundensianism at close range. His analysis and interpretation is both critical and constructive.

Lundensianism is a movement in Swedish Lutheranism identified in its early stages with the late Archbishop Nathan Soederblom of ecumenical fame. Its contemporary exponents are Bishop Gustav E. H. Aulén and Professor Anders Nygren. Their main theological emphases include the assertion of the uniqueness of the Christian Revelation, the belief in the cruciality and centrality of the Christ-deed, that is, God's self-disclosure in Jesus Christ, the antithesis between all man-made attempts to come to God and God's coming to man in His grace and the paradoxical character of the Christian faith.

God is both object and subject of Revelation. To relate everything in Christian thought to this Revelation is the primary duty of a theologian. "What God is like, what God most deeply wills, the Christian can understand only by looking at Jesus," thus Nygren. Faith is being "compelled and overpowered by God." Thurneysen, friend of Barth, speaks in a similar vein when he asserts that God compels man to believe "ueber den Kopf des Menschen hinweg." But is not faith also active? An outreach to God's grace as described in Matthew 8: 8-13, Matthew 9: 2, and Matthew 9: 22, and numerous other passages?

The Lundensians define God primarily as *Agape*, that is, as "spontaneous, unmotivated, value-indifferent love." The *Agape* is God's way to man, while *Eros*, from Plato to Dante, is man's way to God. The *Eros*,—and that is its inherent flaw—is dependent upon the value of its object, while God's ungrounded love reaches down to sinful man and redeems him despite his intrinsic unworthiness. God loves sinners with an endless love, that is the heart of the Christian gospel. It is therefore inevitable that this gospel should clash with all moralistic or esthetic systems of thought. It is at this point that legalistic Judaism as well as the Hellenistic piety of *Eros* receive the deathblow from the gospel.

Lundensianism opens to us a new understanding of 1 Cor. 13 and Jesus' parables of the workers in the vineyard and the Prodigal Son. It reminds us afresh of the "sola fide" of the Reformers and of the truth that God in Christ loves the unlovable. The cross points to the 'incomprehensible, overwelling love of God to man who is absolutely unworthy.' The question has been raised by a recent reviewer of Dr. Ferré's book whether this "somber, monastic and backward," Swedish theology can furnish a new esthetic appeal or technique which people can understand and apply. What a futile criticism? As long as we remain enamored with the temporal and refuse to bow before the majesty of God's inscrutable love we shall not understand the great truth that 'Christ died for us when we were yet sinners.' Esthetics and ethics are good in their place, but man needs no gospel to be told what is the good. But he needs a divine Saviour and Mediator to be enabled to do the good, to love both friend and foe. To this the Lundensians bear witness. They vividly remind us of the truth which Martin Luther so beautifully expressed when he wrote:

Amor Dei non invenit sed creat suum diligibile. Amor Dei in homine vivens diligit peccatores, malos,—quia stultos, infirmos, ut faciat iustos, bonos, sapientes robustos et sic effluit potius et bonum tribuit. Ideo enim peccatores sunt pulchri, quia diliguntur, non ideo diliguntur, quia sunt pulchri.

Indeed, sinners are beautiful, because one loves them, but they are not loved, because they are beautiful.

Dr. Ferré has made a very valuable contribution to our understanding of modern Swedish theology and filled a gap in American theological literature. W. A. M.

SO MANY PATHWAYS. By Annie B. Kerr. The Woman's Press. New York.

Written with the same purpose and much the same style as *So Gracious Is the Time*, this latest book of Miss Kerr's attempts to promote racial friendship by means of

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understanding. The writer visited the religious festivals of the Orthodox Jews, the Syrians, the Armenians, the Neapolitan Italians, and others; then wove these celebrations into quaint stories. The title of the book comes from the poem,

So many pathways lead to God—
The Israelite whose feet have trod
Across the world from sea to sea;
The Arab wheeling on the plain;
The Christian kneeling in the fane;
Each one of these, like you and me,
Is searching for the Deity.

M. D. S.

THE CHALLENGE OF REDEMPTIVE LOVE. By Toyohiko Kagawa. 160 pp.
The Abingdon Press. \$1.50.

This remarkable book of eleven chapters is characteristic of its author. Its theme is, the power of love to redeem. This, of course, is not the whole truth of the Gospel. For this reason Kagawa emphasizes the life of Christ rather than His death. On page 39 he says: When I think about this (an instance of a doctor ministering to those who killed his father), I cannot but feel that Christ's life, as He lived it day by day, was more an act of redeeming love than the few hours He spent upon the Cross. Hence he grounds Redemption in manward ministry rather than in Godward righteousness and Divine Necessity. This is what Kagawa "feels," rather than what the Scriptures have to say on this matter.

On page 35 he says, All animals have love. Love in the full sense is a product of personality, for love in reality is self-giving. The pathetic story of his life's origin would not be told, but rather passed over by an American. This is because we have reticence where Kagawa at any cost to himself and parents must glorify the down-reach of redeeming Divine love. While his terms and methods of statement are not ours, none of us can rise above the abandon of the love he has for the Lord who to him lived out on earth His redeeming love. When Jesus after His resurrection explained His death to the two disciples on the way to Emmaus, He interpreted the Old Testament revelation of the necessity of His death therein prophesied, and called them foolish and slow of heart for not believing that it behooved the Christ to suffer death before He could enter into His glory.

Kagawa's reading is as wide and varied as his travels. He is thoroughly versatile in current literature. Everywhere he gathers illustrations for his great theme of the Challenge of Redemptive Love. He has unstintingly poured out his life for one purpose—to point to Jesus Christ. If one might so put it, his orthodoxy is in sacrificial devotion to the Redemption he sees and knows in Christ Jesus. He thinks his adoption of an old heresy essential to grasping the truth of redeeming love. On page 107 he says: "The Trinity does not mean there are three Gods, but merely that we distinguish three aspects of the work of God's love; that is, that we must see three forms in which God manifests His love in fulfilling His gracious purpose. If one does not get this clearly in mind, one cannot grasp the truth of redemptive love." But this is nothing more than the old Sabellian or Modalistic view of the Trinity. Aspects of the work of Divine love cannot love each other and have that fellowship which Jesus revealed as enjoyed by the Father and Himself before the foundation of the world. If what Jesus revealed is not to be the norm of reliable revelation, who else is there to provide this? In this matter of Personality Kagawa is strongest and weakest—strongest in his passion of devotional response to what he sees of love's redemption, and weakest in depicting the Trinity as mere aspects of the work of Divine Devotion. Unless the transcendent in personality of Father, Son, and Holy Spirit are the Origin and Fount of the Personal Means of Divine Redemption, where are we to look for The love of Christ that passeth knowledge? To an aspect of the work of Redemption? It is Persons we love, not aspects of their work. A solitary personality in the Godhead is just as impossible as Three Gods, for personality is essentially a thing of personal relations.

J. B. C.

OUR KNOWLEDGE OF GOD. By John Baillie, D.Litt., D.D., S.T.D. 263 pp.
Charles Scribner's Sons. \$2.50.

This book is more than ordinarily difficult to review satisfactorily. In part this is because it is so condensed, so closely reasoned, deals with the highest and holiest in Epistemology, and explores allied realms of the Knowledge of God in a way not often encountered in even the best of Theological Literature. It would be difficult to find a superfluous sentence.

NOTICES OF RECENT BOOKS

Starting from where we have our feet on common ground, we grant that all life has its essential knowledge, for it must know how to live. This knowledge is intuitive in the lower orders of life. In the personal and religious realm our knowledge must be of the things we live by in vital contact with environment. Dr. Baillie does not find it difficult to show lack on the part of Barth and Brunner at this point, for they posit no necessary interpreting content of mind to receive the saving knowledge of God. According to their view God would in regeneration give this knowledge of Himself to the personality without this interpreting and accepting content of mind. In other words, the objective is not linked to a corresponding subjective. It comes in without it. Perhaps it would be better to quote Dr. Baillie's own terms and thought. He says: "The only humanity known to us is a humanity which has already, in some degree at least, been confronted with the reality of God and disturbed by the challenge of His holy presence." Surely this is true.

On the other hand, Barth's position is that no knowledge of God exists in the world except in the hearts of Christian believers. This may be said to be true or false according to how it is taken. If he means that absolutely there is no such knowledge of God whatever before regeneration, he is manifestly wrong. What is the nature of a religious mind absolutely ignorant of God? How can God take the initiative in speaking to such a mind? It would be as talking to a vacuum. On the other hand, if he refers to the knowledge of life in God, the God of the sinner's salvation, the experiential knowledge of passing from death to life spiritually, he is right.

In his disputations with Barth, Brunner in this matter just stated does not go quite as far, though he holds with him that the image of God in the unsaved soul is an empty form or frame. We enquire how can an empty form or frame have capacity for God? What is the character of a mind with empty form or frame as to thought of God? It is not a mind at all. Brunner agrees with Barth that the original image of God in man being demolished, no possibility is left of doing good as God would count it; and freedom of the will is lost. This betokens the personification, inflation, mislocation, and abstraction of the will, for the will does not will. The person having it wills by means of it, just as the eye does not see, but the person using it. The freedom of the eye does not count. So with the freedom of the will. Personality is always free to will. Has the unregenerate one no freedom at all? He does not will his knowledge anyhow. If in no measure he can know God, we must go back to belief in total depravity for this total inability. Then none of the unsaved are responsible for accepting the grace of God when they absolutely know Him not, and know it not.

Here our review must end when it has but begun. It would take a book as large as *Our Knowledge of God* to review it adequately. Dr. Baillie deserves the gratitude of all students of Christian Theology.

J. B. C.

A BOOK OF PROTESTANT SAINTS. By Ernest Gorden. Zondervan Publishing House. \$1.50.

The book contains twenty-eight studies of Modern Saints whose field of efforts is for the church, philanthropic work among prisons, rescue missions and mission fields. This is a book of fine spiritual fervor and flavor. It should provide a helpful course of devotional reading, calculated to stimulate, inspire and challenge. There is promise of a second volume, which, it is to be hoped, will continue a worthy work well begun in this book.

J. C. M.

EXPOSITORY PREACHING. By Jeff Ray. Zondervan Publishing House. \$1.00.

A small volume of 123 pages, packed full of good, hard common sense; clear thinking, discriminating definitions, homely illustrations, original thinking and Scriptural atmosphere. It has two outstanding virtues: it is good homiletics; it is stamped with the author's personality on every page. There is nothing impersonal about this book.

It has some glaring faults in literary style, which through its pages shifts indiscriminately between the style of the forum and the style of the schoolroom.

There is far too frequent use of "I" and an occasional loss of dignity in an effect of classroom familiarity with his readers.

The author sacrifices some evidence of culture for the doubtful emphasis of rugged individualism.

Nevertheless, it is a good book for preachers, and for classes in homiletics.

J. C. M.

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SERMONS ON THE INNER LIFE. By Charles H. Heimsath. Cokesbury Press.
\$1.50.

Sixteen Sermonettes. A pleasing literary style, and a seemingly earnest discussion of various Christian Graces. The book is homiletically without value. In keeping with most liberals the author undertakes to provide an ethic without a spiritual dynamic. There is hardly a suggestion of a redemptive note in the whole book except possibly in the thirteenth Sermon. The whole treatment hinges upon the production of Christian Graces as a duty, without realization of that Divine deposit, without which man's effort to produce spiritual qualities is utterly hopeless. Fragrance is not a duty to a rose. It is a quality of the rose. Christian Graces are not duties. They are essential qualities of the Christian life, which comes into being in a vital experience of Christ. At this vital point the book has nothing to offer, for even its occasional sentence, that offering hope of illumination is hid away, and is so incidental as to have little value. It presents another evidence of the woeful inadequacy of present-day preaching.
J. C. M.

THE OPENING DOORS OF CHILDHOOD. By Lewis Joseph Sherrill. The Macmillan Company. \$1.50.

Dr. Sherrill has given a sane presentation of the method of guiding children into a lasting Christian faith. The book is principally for parents who wish to offer the resources of the Christian religion in meeting the deepest needs of their children. There are practical hints on story telling and Bible reading that will prove helpful to parents who have little background in religious education.
M. D. S.

THE FAITH OF THE NEW TESTAMENT. By W. T. Conner. The Broadman Press. \$2.50.

Of the various volumes Dr. Conner has issued, this is the largest. It is divided into four parts: 1. The Synoptic Gospels: Jesus and the Kingdom of God. 2. The Jewish literature (selective). 3. Paul: Salvation by Grace. 4. The Johannine literature: Christ, the Incarnate Son of God.

In Part I Dr. Conner deals with Jesus and the Kingdom of God in the Synoptic Gospels. In Jesus' temptations there is missed the consideration that delusion and evil desire are essential to the success of them. Both are possible to us, but neither to Jesus. Satan could not outwit and deceive Him. In every case He saw the barbed hook under the bait, even though "no omniscient." So he refused to undo the Incarnation by using supernatural power to provide food. He entirely subjected Himself to human conditions and necessities. He was tempted as "the Son of God." Dr. Conner recognizes this. But we are not so tempted. No merely human person ever had temptations on the plane of those of Jesus. And He had no innate evil desire. Dr. Conner recognizes this later in *Jesus' Character as Sinless*. The chapter on "The Character and Work of Jesus" is lucidly true to "the Faith." In the next chapter, "The Kingdom of God," there is helpful emphasis on "the universal sovereignty of God," so much needed in these days of dictators and totalitarian states. The professor holds to the present reality of the Kingdom of God, instead of deferring it till after this life. He refuses the Darbyite views of the Scofield Bible, Gaebelein, Kelly and others. He is no Rapturist maintaining two comings of Christ. He finds that Jesus' teaching about Himself gathers about the three terms, Messiah, Son of Man, and Son of God. These are interestingly stated. Dealing with the death of Christ, Dr. Conner holds that, while it was not penal, it was in some sense substitutional. Is it not institutional in personal becoming and self-fulfillment?

With this method of treating subjects or doctrines of the New Testament according to the various New Testament writers, we have the same repetition we find in Steven's *The Theology of the New Testament*. There the emphasis is on the various writers! differing statements. This gain is offset by the loss in unavoidable repetition of subjects considered. There is gain, however, in getting the differing personal equations, but it adds to the length of the statement and size of the book. However, Steven's work runs into 600 pages, while that of our author under review exceeds 500.

In matters like "The Teaching of Jesus on Prayer" and many other devotionally-treated subjects, one finds something better than the dried-out formulations of theology. In fact, this is one great virtue of Dr. Conner's entire statement of the New Testament Faith. That very word "Faith" is an example of the simplicity of terms and the explicitness of thought and fine clarity in presentation of the material of the entire volume.
J. B. C.

NOTICES OF RECENT BOOKS

PAUL, MAN OF CONFLICT. By Donald Wayne Riddle. Cokesbury Press. \$2.00.

Very often a man may be browbeaten by sheer force of argument and logic into accepting a position which he feels in his soul is not tenable in the light of certain facts in his own experience. In the realm of the spiritual and not of matter, genuine conversion is one of those facts that cannot be explained on the ground of things we deal with in our everyday lives, nor be solved by mathematical formulæ. While it is true that there are laws which operate in the spiritual as in the material world around us, yet they are manifestly at variance with those with which we have to do. This is what the thrice-repeated account of the conversion of the great Apostle indicates, and his complete turning round and change of front. One intuitively feels that he must come to revelation, not to a process of reasoning or deduction for his answer. Men make the fundamental error of interpreting the supernatural by the natural. This is what has happened to so many who have endeavored to account for, and to understand the wonderful later life of Paul of Tarsus. They use such terms as "*a psychological explosion*" denoting a sort of spiritual brainstorm in the real of the unseen for the inward and personal revolutions of a spiritual rebirth. But Paul was a changed man. All his attitudes and actions were reversed. He said himself, "*Verily I thought I ought to do many things contrary to the Lord Jesus.*" After his experience of the Lord Christ suddenly appearing in some understandable way on the road to Damascus, he declared, "*I was not disobedient to the heavenly vision.*" His opposition was changed, his opinions reversed, his obsessions removed. Instead of laying waste, he built up; his thoughts were now God's thoughts; from believing he was doing what was nobody's business, he felt himself charged with the responsibility of all men. The things he once hated he now loved. For this reason some of us cannot accept the conclusions of this book which are not all new. This work is clever, a bit too clever to be trustworthy exposition. It is our conviction that this is not the answer. What is revealed must be dealt with in the light of revelation. The value of the book is in raising questions that only revelation can solve. A. E. H.

UNDERSTANDING THE PARABLES OF OUR LORD. By Albert E. Barnett. Cokesbury Press, Nashville, Tenn.

This is a very plain and practicable exposition of the parables taught by Christ. Unlike some expositors of these Scripture portions, the author does not deal with the fanciful or fantastic. To him each parable has about one lesson only. Finding the part in which this is, he casts aside all other things. The temptation of parable expositors is to make each parable mean too much. The author evades this very completely. He gives a common-sense interpretation to each parable. His definition of a parable may be a little indistinct, for a parable is more than an illustration. Few men who have written find as many parables in the Gospels as the author, but few men put them to better service. The book is well worth a place in the library of a Bible student. J. A. M.

PIONEERS OF THE PRIMITIVE CHURCH. By Floyd V. Filson. The Abingdon Press, New York, 1940. \$2.00.

The author of this fine little book is Professor of New Testament Literature and History at the Presbyterian Theological Seminary in Chicago. It is not written for scholars, but for preachers, pastors and other Christian workers. While the writer avoids quoting esoteric scholars unduly, his study that grew out of summer conference lectures contains nevertheless brief selective references to learned books which may be used for further studies. The style is plain and direct throughout, nor is warmth of conviction lacking.

Professor Filson states the fivefold aim of this book as follows: 1. To study the character and estimate the significance of the keymen in the Primitive Church. By the latter term he means the first generation of the early Church; 2. to clarify the relationship existing between the primitive Christian movement and Judaism; 3. to trace the process of the Christian movement's growth beyond the confines of its Jewish parent into the world and thought of the Gentiles; 4. to describe the growth of church organization or polity, and 5. to relate in a practical manner the lessons of the past and the faith of the early Church to that of the Church and its leadership of our own day.

The keymen of the Primitive Church which Professor so ably discusses are Peter, Stephen, Barnabas, Paul, and James. Conservative as well as liberal scholars are quoted to undergird various arguments and viewpoints. On the whole the treatment of these "pillars of the Church" is fair and constructive. And Professor has well kept within the limits of the above-mentioned aims he set out to realize. W. A. M.

THE CHRISTIAN REVIEW

PSYCHIATRY. By Jacob D. Mulder, M.D.

It is difficult to present the subject of Psychiatry in a way that would be equally valuable for pastors, students and nurses, inasmuch as the emphasis is different for each group. The pastor is interested chiefly in abnormal psychology and its socio-religious implications, the student of medicine approaches psychiatry as an ever enlarging field in the realm of internal medicine, and the nurse thinks of her responsibility in caring for such patients with all that such care entails.

The book is written in an outline form and would not give the novice a very clear-cut picture of the elementary or underlying features of psychiatry. The illustrations are stereotyped and in one instance at least an opportunity for moral discussion is seized upon and one might think he were reading a Victorian treatise on the sins of the flesh. Such statements are not in accord with the newer concepts of mental disease.

It cannot be recommended to medical students in its present form, nurses would learn from it no procedures suitable for handling psychiatric patients, and pastors or religious workers would find it lacking in an explanation of underlying causes and bodily changes, as well as in types of treatment procedures available. And furthermore it is unlikely that a good picture of the psychoses or neuroses could be obtained from the few examples or brief descriptions given.

It cannot be recommended for class use or as a reference book. Applied Psychiatry should be considered and presented in such a manner to each of the three above mentioned groups so as to be of practical value.

H. B., JR.

THE CATHOLIC CRISIS. By George Seldes. Julian Messner, Inc., 1939. \$3.00.

Mr. Seldes is said to be disappointed at the failure of *The Catholic Crisis* to receive the attention that he feels the subject-matter warrants. Mr. Seldes might have found the answer to his perplexity in the pages of his own book. Surely he would find abundant evidence there of the fact, that, to the Catholic hierarchy, a "friendly critic" is a contradiction in terms. An infallible church welcomes no criticism—and it has ways and means of making its disapproval felt.

This is an exceedingly valuable book for all who are aware—and perhaps especially for those who aren't aware—of the practical significance of Catholic totalitarianism to the modern world. No hysterical philippic against the "menace of Rome," this. "The Catholic Crisis" is a carefully documented, chapter and verse work of a writer who won his spurs as a foreign news correspondent. Mr. Seldes, as a friend of the Church, notes with sorrow the crisis that has been created for the Church by the fascistic, reactionary tendencies of the directing hierarchical minority (Mr. Seldes is sure that it is a minority). But the record speaks for itself—and Mr. Seldes spreads the record before you.

What does the record tell? The story of the Church's policy in Spain, in Germany, in Austria, in Canada, in Latin America and unto the uttermost parts of the earth. But of greatest interest to Americans is the record of Catholic efforts in this country: efforts aimed at the suppression of the rights of free speech, a free press, and free worship. Here is the story of press and radio intimidation, of power politics, of attempted control of the movies, of Father Coughlin—in short of all those things that you vaguely suspected but never knew before.

C. G. R.

WHAT GERMANY FORGOT. By James T. Shotwell. 152 pp. Macmillan Co., N. Y., 1940. \$1.50.

At the present time one may find a number of books interpreting the situations which have brought about the European War. It is always well to read these analyses with an eye single to variant points of view taken by the respective authors. When a prominent historian like Dr. Shotwell, who is now Bryce Professor of the History of International Relations in Columbia University, writes a book on Germany one may expect to find a fair treatment of a difficult topic. And for the most part, *What Germany Forgot* meets with our expectation.

The main thesis of the book is that the New Germany of the Hitler Régime has forgotten the tremendous cost of the World War of 1914-18 both economically and spiritually, and so consequently, attributes all of its present problems to the evils created by the Versailles Treaty. In a rather summary fashion the author analyzes for us the financial problems of the World War and the measures taken by Germany to meet those problems—measures of national mobilization of industry, of scientific substitution for products which had become scarce, of a taxation which rebounded against the Government, of inflation which wiped out small fortunes, and of a propaganda which made the shock of military defeat almost incredible to the German civilian. While such an analysis is thought-provoking to some of us who have attributed much of the present war situation to an unjust treaty drawn up by avengers of Allied suf-

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fering at the hands of German Militarism, Professor Shotwell may seem to minimize a bit the fact that the financial and psychological irritation of a treaty in the preparation of which the Germans had no part greatly aggravated the sore internal plight of Germany created by the war itself. However, a careful reading of the author's chapters on Germany's false recovery, her tradition of militarism, and her psychological reaction to the "War Guilt" clause and to the treaty in general will persuade one that he has been quite fair in his elaboration of a thesis which, being new to some of us, may prompt some question.

One further word is in order; namely, in respect to the author's keen analysis of the chief cause for the recent economic depression as residing in the World War itself. In fact, Professor Shotwell pointedly draws the moral which must always accompany so tragic a tale, that "no treaty, no proclamation of principles, will save civilization from disaster if the nations themselves refuse to learn the fundamental lesson that the era of applied science is one of increasing interdependence, as time and space are mastered by invention, and that the old sovereignties must cease to be the instruments of anarchy."

R. G. T.

THE GENESIS OF THE SOCIAL GOSPEL. By Chester C. McCown. 378 pp. Alfred A. Knopf, 1929. \$3.00.

It is sometimes advisable to call attention to a book of earlier publication, particularly if it is of value to the readers of a journal in which that book has not hitherto been reviewed. Professor McCown, professor of New Testament Literature in the Pacific School of Religion at the time of the writing of this book, has presented in a scholarly manner a background study of the concepts of social justice and messianic hope which had been developing for a long time prior to the ministry of Jesus Christ. His own words best express his point of view and thesis: "If modern scholarship is to make any advance toward a correct interpretation of the teachings of Jesus, it must determine the point from which to approach him. . . . The thesis of this study is that his conception of the reign of God, in other words his social ideal, is to be interpreted out of the messianic, or, better, the apocalyptic, hopes of his people, and that these hopes, in turn, are to be understood as part of a vast cultural complex to which the wise men, the psalmists, and the prophets of Israel have made their contributions, but which owes many most important elements to the prophets and social thinkers of Egypt and Babylon and Sumer and perhaps not less to the ill-defined but renasciently maintained longings of the suffering poor in all the ancient Near East. . . . Jesus constantly uses the language of the prophets, psalmists, and apocalyptists. What he says must be interpreted in the light of their ideas, not according to the mysticism of Paul and the Fourth Gospel." (pp. 364-365.)

It may well be said that the author has accomplished his task of studying the background of Jesus' teachings; however, it must be said that he has not always proved his point that there is more than a similarity between the concepts held by various peoples in the Ancient Near East. To be sure, there must have been multitudinous influences brought to bear upon the Hebrew people; they did not live unto themselves. It is not with the scholarly and interesting manner in which Professor McCown traces these influences that we take issue; but rather with the basic point of view which colors his interpretation of those influences. Consistently throughout the book, he has come to the Scriptures with a naturalistic interpretation. As Christians, we need not hold to the narrow view that God held these people in a splendid isolation; but on the other hand, we cannot afford to lose sight of the fact that God did mold them into a nation for the express purpose of bringing into the world, through them, a Saviour who is Christ the Lord.

The author expresses his opinion of Pauline Christianity plainly when he says: "The tendency of Pauline Christianity to emphasize the cross has led to a complete misunderstanding of the spirit of Jesus. The ascetic tendencies which were so strong in the Roman world soon overshadowed the practical Galilean working man who had rejoiced in sunshine and flowers and the pleasures of social living." He obviously assumes that Pauline Christianity is Hellenistic and the product of Greek influences. This is clear from another statement as well: "The objections of the religio-historical school to a social gospel are based upon a perverted method. They interpret Jesus by the predominant forms which Christianity adopted in the Roman Empire under the influence of Hellenistic civilization, not by the inherited categories of Jewish-oriental thinking. . . ." (pp. 368-369.) We cannot agree with the author that Paul's religion was Hellenistic in origin.

Ministers will find this book to be well-written, informative, and valuable as a study of the subject from a liberal's point of view. The bibliography on the subject of each chapter, which may be found at the end of the book is worth having as well.

R. G. T.

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